THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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POETRY.

For the Churchman.

A HYMN TO THE CHURCH.

Written after hearing a number of sectarians assert that the Church was "the child of the Harlot."

Mother! dear Mother, t'is to thee
My harp doth wake its minstrelsy,
To thee a lay I bring;
Of all thy deeds, thy hallowed name,
The halo pure that crowns thy fame,
Thy loveliness I sing.

For I have seen the scornful eye
Upon thee fixed, and heard the cry,—
"See! see the Harlot's child!"
Around thee raised, as thy meek gaze,
Illumed with Truth's eternal rays,
Shone forth in beauty mild.

The Harlot's child! what is it then
That fixes to thy brow this stain;
That stamps thee thus impure?
Is it because thy footsteps tread
Where Holiness and Peace do lead
The way to bliss most sure?

Or that because Religion's flame
Doth ever glow in thee the same,
With pure and steady light;
And that 'twixt Superstition's path,
And wild and visionary Faith,
Thou steer'st thy course aright?

Is it that to thy shelt'ring arms
From cares of life, its ills and harms,
Have come the great and good;
Who, e'er since time its course began,
Before opposing, doubting man,
Truth's champions have stood?

Is it that shines around thy name
The pure and time-undimming fame
Of saints and martyrs old,
Who ne'er to sing thy praise did cease,
And who for thee to purchase peace,
At last their life-blood sold?

Is it because that kings and queens
Thy nurses were for ages seen,
Thy flocks their children were?
Or that earth's poor and needy sons,
How mean their lot, where'er they roam,
Do feel alike thy care?

Is it that thou dost light the gloom,
And ease the pris'ner's dreaded doom,
With hopes of future life;
Because beyond the bounds of time
Thou point'st him to that happy clime
Unknown to guilt and strife?

Or that thou art, in the dark hour
When o'er the path of man doth low'r
The clouds of fell disease;
Still watchful near, with healing balm
His pains to soothe, his fears to calm,
And breath'st sweet words of peace?

Or that because thou standest by
When the grim messenger is nigh
To bear him from earth's shore;
And on Death's sea thou like a star
Dost send thy heavenly beams afar
To guide him safely o'er?

Is it because thou dost display
In infancy's bright, sunny day,
Thy fond maternal care;
And then in pure baptismal stream
Dost from the soul wash out the sin
Which nature planted there?

And that as childhood passes on,
Ere we emerge in manhood's dawn,
Thy voice doth call again
Thy children all, the vow to take
Thou in their infancy didst make,
And for them promise then?

Is it because, thus taught by thee,
Thy children early bow the knee
At Mercy's holy shrine;
And there, with thankful heart, receive
The blessed feast which thou dost give,
The mystic bread and wine?

Or is it that in surplice white
Thy priests do oft in solemn rite
Before thine altars bend;
Because with loud responsive note
O'er earth and sea thine anthems float
And high to heaven ascend?

Or that thou oft, with joyful lay,
Dost call thy sons to keep the day,
Which speaks the sacred fame
Of Christ, or some Apostle old
Who for Christ's sake his being sold,
And bought a martyr's name?

The Spouse of Christ the Harlot's child!
And for thy deeds art thou thus styled
By those too who profess
That name, which them to thee should bring,
And make them to thee firmly cling,
Thy Husband's name most blest?

The Harlot's child! No, Mother, no!
So black a wreath around thy brow
Doth not its folds entwine;
For thou thy bright unsullied name
Canst backward trace, before e'en Fame
Sprang from her Father, Time.

And, Mother! through all time shall last
Thy glory; as in ages past
Its rays have brightly shone,
And thou shalt live when earth and sea
Back into nothingness do flee,
And sleep in chaos' tomb.

And though upon thy taunting foe
Thou may'st not back the railings throw
Which they do heap on thee,
O mind thou not their wordy wrath,
Thou who than God no father hath,
No mother else than he;

And since such is thy lineage;
Though earth attack and demons rage
Around thy hallowed form;
Daughter of God! lift high thy head,
For 'neath thy footsteps thou shalt tread
E'en hell's opposing storm. M. H.

A GUIDE TO THE CHURCH.

No. 5.

Schism: in relation to the present age.

If the constitution of the Christian Church is the same now that it was in the days of the Apostles, (and if it is not, the time when, and the authority by which an alteration was produced in it should be ascertained,) the sin of Schism, however we may attempt to palliate it, is precisely the same sin it then was. And if the primitive writers of the Church spoke so decidedly upon this subject, with a view of guarding its members against so heinous a sin, where it respected chiefly the separation of inferior ministers from the jurisdiction of their respective bishops; what would they have said upon it, had they lived to mark the extent to which this sin is carried in the days in which we live? If they considered Schism, as it was then practised, as the greatest of all crimes, because it directly counteracted the divine plan, in the establishment of the Church; what language would they have found sufficiently strong to express their abhorrence of that Babel of confusion which now prevails in the Christian world? If the preservation of the government of the Church constituted an object of that importance in their eyes, as to subject any the least opposition to it to their severest censure, what must they have thought of that licentious practice which leads to its total dissolution; when, in consequence of all ideas respecting the nature of the Church having been in a great measure lost among us, men look not beyond themselves for that commission, by which they presume to enter upon the ministry of holy things; drawing congregations after them, and thereby dividing Christian professors into as many sects and parties as there are self-sufficient teachers to be found, who have an end to answer, or a passion to gratify upon the occasion?

The opinions of the present day, unhappily for us, tend to countenance a general dissolution of establishments; as if men are different creatures now from what they were in any former state of the world; and grown too wise, in this age of reason, as it is called, to submit to any ordinances that have not received the sanction of their own immediate appointment.

But if it be true that Christ formed only one Church, there can be but one communion in it; and if that Church is a visible society, distinctly known by its ministers and sacraments, as it most certainly is, a wilful separation from it must be rebellion against the divine ordinance, whenever it takes place. For ignorance, with respect to the nature of the Christian Church, can make no alteration in the plan upon which divine wisdom has formed it; consequently Schism, or a separate communion from that Church, must, whatever ideas of prejudice or error may prevail on the subject, be an heinous sin in the eyes of God.

To form a proper judgment upon this subject, we must not be governed by the opinions and practices of the world upon it; because it ever has been the misfortune of the world to be more fond of its own inventions than of God's commands. And there is this obvious reason for it, what man invents has a more strict correspondence with the corrupt inclinations of his depraved nature than what God ordains; and hence it is that we are so readily induced to substitute human imaginations in the place of divine institutions. The one are creatures of our own, and tend in a greater or less degree to the gratification of our humors and passions; the other, as controlling our inclinations, and abridging our liberty, are, on that account, less welcome to the natural man.

To deal honestly with ourselves, therefore, we should place this subject upon the ground on which it ought to stand. By proceeding thus, we shall find that one great object in the establishment of the Church, was to unite men by the bond of charity in constant communion with God and each other; that by entering upon a life of peace, of love, and fellowship with the Holy Ghost upon earth, the members of it might be prepared for that more perfect state, provided for them in a better world.

A Church, the members of which were to be joined together in Christian fellowship, presented a picture of too heavenly a society for the grand enemy of mankind to behold without envy; and which, if suffered to continue in a perfect state, would most certainly tend to render those beings happy, whom, from the creation of the world, it has been the constant employment of this *destroyer*, as he is emphatically called, to render miserable. From the moment, therefore, that the Church was founded upon earth, the malice of this evil one has been directed against it. And it not being in his power to destroy the Church, (the divine Founder of it having expressly declared that the gates of hell shall not finally prevail against it,) his next object has been to render it as ineffectual to the purpose of its establishment as possible; by sowing the seeds of division where only those of love and harmony were designed to grow.

Herein then consists the nature of Schism; and such is the origin of it: it proceeds, for the most part, from that spirit of pride and independence which cast the devil out of heaven; and which, it is to be feared, will disqualify many for admission into that blessed place. And the heinousness of the sin consists in this, that it is not only a system of opposition to the divine will, but that, so far as it prevails, it counteracts the gracious purpose which Christ had in view in the establishment of his Church; by dividing and separating those members, which it was his design to unite by an harmonious interchange of service and fellowship.

Wherever, then, there is a *wilful separation* from the communion of the Church of Christ, there, according to the original idea upon this subject, a division of Christ's mystical body takes place; and there this sin of Schism is to be found.

Such then being the nature and consequences of Schism, we cannot be surprised at finding the Apostles and primitive writers making use of such strong language, whenever it became the subject of consideration; with the view of guarding their disciples against what appeared to them, and what, it should be supposed, must appear to every one who duly considers the nature of Christ's Church, to be a sin of the most dangerous kind; because, to omit lesser considerations, it is a sin whereby a man cuts himself off from the means of grace, and exposeth himself to the danger of denying the faith.

A learned divine of the last century, (Hammond,) who lived to see the effects of this sin fully exemplified in the complete destruction of his own Church and country, after having collected the numberless striking passages from the writings of the ancient fathers, relative to this subject, thus concludes upon it: "It is but a small part," says he, "of the character of *Schism*, that it is contrary to faith, contrary to charity, and to all the advantages which belong to a member of the Church; the benefits of prayer and sacraments; that it is as bad as heresy, and that there never was any heresy in the Church which was not founded in it; and that it is constantly forced, in its own defence, to conclude in some heresy or other: each of these particulars, and all of them taken together, are but a small part of the character which the ancient fathers of the Church give us of the sin of Schism."

It would draw out this discourse into an inconvenient length, was I to bring forward one tenth part of what has been written upon this subject, by those who saw it in the same light in which it was seen by the learned divine just mentioned. One additional quotation from Archbishop Sharp shall therefore suffice for our present purpose.

"If human conjectures," says the archbishop, "about the reasons and causes of divine judgments may be allowed, it will appear, from history and experience, that there has been as much war and bloodshed caused in the world, as many nations desolated, as many churches ruined, by the malignity and evil influence of this sin of Schism, as any other. And if ever God in judgment shall think fit to give over this flourishing Church of ours as a prey to its enemies, we shall have good reason to believe, that the unnecessary divisions and quarrels among ourselves had a great hand in bringing on the judgment."

It must seem strange to a modern Christian, that a sin, of which the world now appears to know nothing, should be thus described. He will be apt to conclude, either that the Church of the present day must be a very different society from what it once was, or that the old writers upon this subject were wonderfully mistaken in their opinion. But if he is a wise man, he will consider, that, should what has been said upon this subject be true, his past ignorance upon it cannot possibly make it otherwise. He will consequently think it to be his duty to bring the matter to a fair examination, and suffer his judgment to be determined by the evidence.

BISHOP ONDERDONK'S ADDRESS

TO THE CONVENTION OF NEW YORK.

My Brethren of the Clergy and the Laity,

Through the good providence of God, I have been enabled to pass a year of labor not exceeded, I believe, by that of any year, even before the division of the diocese. I have been much cheered therein, however, by evidences, which I would gratefully record, of an increased measure of spiritual, and considering the state of things in the country, I think I may add, a good measure of temporal, prosperity throughout the diocese. The number of confirmations has been greater than in any year, save one, before the division, and the average number on each occasion was never but once greater.

One very clear indication of increased spirituality is the gratifying increase of attention to the due celebration of the Holy Days, and the observance of Prayer Days. The season of Lent, and especially Passion Week, were never, I believe, better observed in the Diocese, or attended with clearer indications of the divine blessing, than in the past year.* God grant that these may be an earnest of still better things for the time to come!

I proceed to the report of my episcopal acts, and of the duties discharged in my various journeys, through the year.

Twentieth Sunday after Trinity, October 13, 1839, in Zion Church, *New York*, admitted the Rev. Alexander H. Cull, Deacon, missionary at Malone, Franklin county, to the Priesthood; which station, however, has since been relinquished by him. I had the pleasure, on this occasion, of the company of my Right Rev. Brother, the Missionary Bishop for Arkansas and the Southwest, who did me the favor of preaching, and taking part in the ordination services.

Thursday, 17, at Whitehall, *Washington county*, while on my way to the northern part of the Diocese, made a pastoral visit to a sick member of St. Paul's Church.

Twenty-first Sunday after Trinity, October 20, in Trinity Church, Potsdam, *St. Lawrence county*, admitted to the Priesthood, the Rev. Albin K. Putnam, Deacon, the minister of the parish.

In the afternoon baptized 3 infants, and confirmed 4 persons, and preached again in the evening.

Tuesday, 22, married a couple in Plattsburgh, *Clinton county*.

Wednesday, 23, confirmed 4 in Trinity Church, in the morning, and preached there again in the evening.

Twenty-second Sunday after Trinity, October 27, in St. Andrew's Church, Walden, *Orange county*, admitted the minister of the parish, the Rev. Henry W. Sweetzer, Deacon, to the Priesthood, and preached again in the afternoon.

In the evening, preached in St. James' Church, Goshen.

The canons provide that when a candidate is recommended for orders by the Standing Committee of a Diocese destitute of a Bishop, and he shall have resided for the greater part of the last three years within the Diocese of a Bishop, he shall apply to such Bishop for ordination. Such were the circumstances of the case of Thomas J. Wyatt, a candidate in the vacant Diocese of Maryland, and an alumnus of the General Theological Seminary. He accordingly having resided the greater part of the last three years in this Diocese, applied to me for orders. By an arrangement with the Standing Committee of that Diocese, and the Rector of St. Paul's Church, Baltimore, who is the father of the candidate, the ordination was held in that Church, on the Twenty-third Sunday after Trinity, November 3; and at the same time, the Rev. Orlando Hutton, Deacon, of the same Diocese, was ordained a Priest—he having applied to me for that purpose, by permission of the Standing Committee of his diocese. In the afternoon, I preached again, in St. Paul's, and in the evening in Christ Church, in the same city.

The absence thus occasioned from my Diocese was prolonged in consequence of a particular request from the Rector of St. Paul's Church, Alexandria, District of Columbia, formerly of this Diocese, that I would pass a Sunday in that city. Accordingly, having, on the Annual Thanksgiving Day of our Church, Thursday, November 5, preached in St. Paul's, Baltimore, I performed the same duty, on the Twenty-fourth Sunday after Trinity, November 10, in the morning in St. Paul's Church, Alexandria; in the afternoon in Christ Church, in the same city; and in the evening in the Chapel of the Theological Seminary of the Diocese of Virginia, which is in the neighborhood of Alexandria.

Twenty-fifth Sunday after Trinity, November 17, in St. Thomas' Church, *New York*, under the above mentioned canonical provision, admitted to Deacons' Orders, John B. Campbell, a candidate in the vacant Diocese of South Carolina, and an alumnus of the General Theological Seminary.

Advent Sunday, December 1, in Trinity Church, *Brooklyn*, instituted the Rev. Richard C. Shimeall into the Rectorship of the Parish; in the afternoon confirmed 11; and preached again at night.

Third Sunday in Advent, December 15, confirmed 31 in Zion Church, *New York*.

First Sunday after Christmas, December 29, confirmed 16 in St. Philip's Church, of which the Rector and congregation are colored persons.

Second Sunday after Christmas, January 5, 1840, in St. Paul's Church, Tompkinsville *Richmond county*, admitted to the priesthood the minister of the parish, the Rev. William Walton, Deacon, who had removed into this Diocese, by letter of dismission, from that of Western New York; and who succeeds in this parish the Rev. Amos D. M'Coy, who had resigned the rectorship, and has removed to the Diocese of Pennsylvania. In the afternoon, preached there again.

First Sunday after the Epiphany, January 12, confirmed 75 in St. Luke's Church, *New York*.

January 13, received from the Provisional Bishop of the Diocese of Delaware, the canonical notice of his having degraded from the ministry, Archibald T. K. M'Callum, a Deacon of that Diocese.

Second Sunday after the Epiphany, January 19, in the Mission Church of the Epiphany, *New York*, admitted James Millett to Deacons' Orders. Mr. Millett is now an instructor in St. Thomas' Hall, Flushing.

Third Sunday after the Epiphany, January 26, confirmed 81 in St. Thomas' Church.

Fourth Sunday after the Epiphany, and Festival of the Purification of the Virgin Mary, February 2, instituted the Rev. Anthony Ten Broeck into the Rectorship of the Church of the Nativity, which had been resigned by the Rev. Solon W. Manney, who has removed to the diocese of Indiana.

Mr. Ten Broeck had previously resigned the rectorship of St. Anna's Church, Fishkill Landing, Dutchess county; where he is succeeded by the Rev. Freeman Clarkson, whose ordination is hereafter to be mentioned.

Thursday, 6, consecrated Trinity Chapel, Factoryville, *Richmond county*. This beautiful, commodious, and well arranged edifice, a chapel of the ancient parish of St. Andrew's Church, Richmond, in the same county, occupies the site of a much smaller one erected in 1802, during the incumbency of the present venerable Bishop of Virginia, who was the immediate predecessor, in this parish, of his son, the Rev. David Moore, the present Rector. In the person of the latter, the example has been set, so rare in this age of *clerical changes*, and so creditable to both minister and people, of ministerial labor, in one parish, for about thirty-one years; the immediately preceding twenty-one years having been spent in the same duty by his father; making a period of more than half a century, during which father and son have had charge of the same parish. Tokens of the Divine blessing have been discernible in the original erection, and the recent rebuilding, with great enlargement, of this Chapel; in the thorough renewal, about three years since, of the interior, and otherwise great improvement, of the venerable parish Church; and in the formation, a few years ago, within the original bounds of the parish, of St. Paul's Church, Tompkinsville.

Fifth Sunday after the Epiphany, February 9, confirmed 47 in All Saints' Church, *New York*.

It will be seen by reference to the last annual report of the indefatigable and eminently successful Rector of this parish, that he then reported 20 persons confirmed. These had received the holy rite in other churches of the city. This was in accordance with the Rector's plan, announced in the same report, of having an annual course of instruction preparatory to confirmation; and in years when that rite is not administered in his own Church, directing the approved candidates to seek it in some other. In this way, occasions in that parish will be but rare, in which admission to the holy communion will not be—as the Church evidently desires it should be—preceded by confirmation. I would again affectionately urge this plan, wherever it can be adopted, upon my Reverend brethren, the pastors of churches. The facilities for its adoption in the cities of New York and Brooklyn, are very great; and I trust that they will be found to be extended, in no small degree, to other parts also of the diocese.

Septuagesima Sunday, February 16, consecrated St. Mary's Church, *Brooklyn*.

In the erection of this Church, principles have been observed worthy of extensive imitation. There was a loud call, in this part of the city, for the benign influences on the community of the services, ordinances, and instructions of the Gospel. A Church was, therefore, greatly needed. It must, however, be a very cheap one, or there would be great difficulty, and perhaps impracticability, in providing for the expense of it, without the sacrifice of the ground and building. There was, therefore, a firm determination to adhere to strict economy. But as even with this determination, the procuring of a site, and erection of a Church, would render unavoidable a greater or less amount of indebtedness, for which, the parish being poor, the ground and building must for a time be liable, the usual religious ceremony was dispensed with at the laying of the corner-stone; and on the completion of the building, it was at once used, without consecration, as the place of worship for the parish. In time, however, the pious enterprise proved so successful, and so promising of the richest permanent benefit, that good Christian friends came forward, and the ground and building being relieved from all embarrassment, the solemn appropriation and devotion of them to God could consistently be made, and the consecration here recorded took place.

Saturday, February 22, consecrated St. Paul's Church, *Albany*.

This parish had previously erected a house of worship, which was consecrated about twelve years ago, by my immediate predecessor. It was blessed with a succession of highly respectable, faithful, and useful clergymen. Its location, however, originally deemed by many injudicious, proved, by fair and long experiment, an insurmountable barrier to the temporal success and prosperity of the parish, and to its due measure of spiritual influence. The vestry, therefore, were compelled to come to the determination, when a favorable opportunity should occur, of parting with the building, and appropriating the proceeds to the obtaining of another, better located for answering the good purposes for which the original Church was erected and consecrated. The case was one of those which bring up the interesting question, how far it is right for a parish to sell a consecrated edifice, or otherwise allow of its alienation to other than the sacred purposes to which it was devoted.

Previously to meeting this question, and as intimately connected with its full bearing, I ask your attention to the subject of the consecration of Churches.

I apprehend that it may be assumed as obvious to every correctly thinking Churchman, that our liturgical offices not only serve for guidance in the performance of the several rites and ceremonies for which they provide; but also imbody principles which must be regarded as thus incorporated into the Church's system of doctrine, and rules or laws thus laid upon her members for their dutiful observance. In the study of her ritual, her faithful children will keep this principle in view, and look beyond the prescribed ceremonial to the principles and duties which are included in it.

There is perhaps no office to which such remarks apply with fuller force than that for the consecration of churches and chapels. The great principle which pervades it is, that for the purposes of public worship, it is not right merely to provide convenient buildings, which may be appropriated to that among other objects, and of which the legal owners have, at all times, the disposal for such purposes as they may think proper. In the consecration office, the Church establishes the principle that for the end now contemplated, buildings should be solemnly devoted to God, and appropriated, by consecration, to holy purposes exclusively. They should be "*separated from* all unhallowed, worldly, and common uses," and *dedicated* to God's service. They should be *set apart* for the performance of the several offices of religious worship. They should be not only devoted, but *appropriated* to God's honor and worship.

Nor is this to be done merely by an agreement with the authorities or members of the Church. It is not to be simply a compact or understanding with those who are to worship in those buildings. It is to be accomplished by an infinitely more solemn and binding process. And this view of the subject, beloved brethren, especially you who are wardens and vestrymen of parishes, I affectionately and earnestly commend to your most serious and conscientious consideration.

The consecration of Churches is presented in our Office of Consecration, in the form of a solemn compact or agreement with Almighty God. There is supposed to be delivered to the consecrator an instrument of donation. The design and purport of this are clearly set forth in the following words of thanksgiving:—"Blessed be Thy name, O Lord, that it hath pleased Thee to put it into the hearts of Thy servants"—that is, of course, those in whom has rested the proprietorship of the building—"*to appropriate and devote this house to Thy honor and worship.*" Here is not only a devotion to God's honor and worship, but an *appropriation*, a term clearly implying exclusiveness. Exclusiveness, too, is the obvious bearing of the further developments of the true intent and meaning of consecration afforded by the appointed office; to which all the parties concerned must be supposed to have given their full assent; and by the principles and obligations involved in which they must be supposed honestly to pledge themselves to be bound. And this in an act between them and God, in behalf of which His acceptance and blessing are supplicated. Those who thus appropriate and devote the house, profess to do it "with all humility and readiness of heart;" and add the supplication, "accept, O Lord, this service at our hands."

Now let us suppose a similar transaction between man and man. A person freely and voluntarily makes to another an unqualified offer of a gift, and earnestly begs his acceptance of it. I need not ask in what position the first party thus voluntarily places himself touching his future rights in the premises, or what course is laid upon him by the dictates of honor and fair dealing.

To bring this subject down to its simplest practical form and bearing, I must advert to another important principle incorporated into the very nature of the institutions of the Christian Church. Its *parochial* organizations or corporations, as they exist among us, are that department of its institutions which is immediately concerned with the present question.

Those corporations are, indeed, composed of members of the Church, as *citizens of the commonwealth*. But it should also be remembered, on the other hand, that they avail themselves of this civil privilege, as *members of the Church*. In this capacity, their individual and combined character is spiritual; their individual and combined duties are to be drawn, in principle and practice, from obligations laid on them in the word of God; and their responsibility is to Him directly, and through the medium of the authorities of His Church. When, as citizens, they seek the privileges, facilities, and securities, which civil incorporation extends, in the management of the outward concerns of the Church, it should be on principles, and with views, entirely subservient to their duties, obligations, and responsibilities, as Christians. And I presume it will be conceded that there is a fair and honorable compact with the civil authorities, that when they seek civil rights in their capacity as a Church institution, it is solely that they may be exercised for the Church, and in subordination to its principles and views.

It is indeed true, that the Wardens and Vestrymen of parishes do not hold spiritual offices. Their offices are temporal and civil. But they hold them as spiritual men, as members of the Church of Christ, for the purpose of improving them to the advantage of the Church, on her principles, and with the view of faithfully sustaining her in her legitimate authority, in counsel and precept, over her members.

To this end, they should so use, and so improve, the rights of property which, as a corporation, they possess, as, in good faith, the most effectually to advance her interests. But herein a distinction is to be drawn. The property generally of a vestry, with, of course, a just reference to any qualifications, restrictions, or provisions, that may have been attached to it by donors, is fairly left to the sound discretion, in the use and improvement of it for the Church, with which the law may have invested them. But not so, with that portion of their property, which, as a house of public worship, has been, with their request and concurrence, made the subject of the Church's solemn consecration to God. The principles and bearing of the instrument or service provided for this consecration, have been before noticed. It is obvious from them, that the owners of the building have thus voluntarily changed their relation to it, and have reserved to themselves no other rights respecting it, than the right—I had rather call it the solemn and awful responsibility—of seeing that provision is made for its due and constant appropriation and devotion to the sacred purposes contemplated, and that it is jealously guarded against whatever use is not connected with those holy purposes. The fee, thenceforward, is in them, not to do with it as they please, or as they may with other property, but as held in trust for God, to whom the building has been given, and His Church, which He has commisioned and empowered to act for Him in the accomplishment of His great and merciful work of spiritual and eternal good to men.

In their respective spheres, the Bishops and subordinate pastors of the Church, are God's ministers for the various spiritual functions connected with the prosecution of that work. And so full and clear are the requirements of Holy Scripture touching the obligation lying upon all Christians to avail themselves of these functions, and live in constant application to them, that no Christian is in the sphere of duty, if it be his fault that he is not under special pastoral charge. Indeed the fault is one of a most serious character, and for which he is under a heavy responsibility.

A most momentous duty, then, of those who hold the houses of God in trust, is to see that they are provided with faithful pastoral ministrations. A parish without a spiritual head is a most unchristian anomaly. It is at variance with divinely required order, and may involve consequences, in spiritual and eternal evil, which the great day only will disclose.

Those who hold God's holy temple in trust for Him, then, should never rest satisfied until it is put in charge of one who has His high commission, as His messenger, watchman, and steward, His ambassador and representative. Such an one, duly and orderly appointed, should be considered as in the stead (2 Cor. 5: 20) of the Divine Proprietor of the sacred edifice, sent by Him to see that the terms promissd in its dedication are duly fulfilled. *His*, then, becomes the responsibility on this head. He is to discharge it in subordination to the chief pastor of the Diocese, and amenable to the Diocesan authority. This view of the subject I take to be set forth in the delivery of the keys of the Church, in the solemn office of institution. This is done by the representative of the vestry, in the name of the parish, not as indicating a transfer to the minister of any legal right of possession, or fee of the building, which may be vested in the Corporation; but as acting out the great principles above noticed. During a vacancy, the vestry hold the keys for the purpose of opening the building, as opportunity occurs, for the sacred objects for which they have given it to God. A minister of God being now duly placed in charge of the Church, he becomes responsible for its proper use, and the keys are made over to him accordingly. The part of the lay parochial authorities is then to see that the building and its appurtenances are kept in proper and decent order for their holy purposes, and affectionately, and earnestly, to do what in them lies to strengthen the hands, cheer the heart, and secure the worldly comfort, of the pastor in his diligent and faithful prosecution of the momentous trust reposed in him. Theirs, too, is the melancholy duty, should circumstances unhappily require it, to see that pastoral delinquency is duly brought to the notice of the higher authorities of the Church.

If there is in these remarks, any appearance of a tendency to subject civil rights to an undue spiritual authority and control, I most decidedly disavow any such desire or feeling. I am aware, however, that a just appreciation of what has been said requires a just appreciation of the true principles and spirit of our religion, and of the Church which God has connected with it. The exact relation which a man's Christian and ecclesiastical character sustains to that which is secular and civil, is one that can be more easily felt than explained. The having of his conversation* in heaven, while his outward dealings are on earth, is the principle, carried out into its highest and holiest influences, herein concerned. If, in all things, the Christian should be ever on his guard, lest this world and its objects interfere too much with his Christian character, duties, and responsibilities, so especially should he be in those matters in which his worldly relations, and civil functions and privileges, are brought to bear on the sacred concerns of God's Church. His responsibility to that Church, his care for it, and his obligations to adhere to its principles, abide by its teachings, and promote its interests, should be first in his mind and his heart.

To those principles and teachings I have now conscientiously endeavored to adhere, as they are unfolded in Holy Scripture, in their primitive catholic development, as set forth by ancient authors, and in our liturgy and canons.

I deem it to be their obvious result, that the consecration of a Church does, in good faith, set it apart, as given to God, for such purposes only as have a direct connection with the worship and service of His Church, that is, for the performance of the several acts of that worship and service, for instructing men in the truths and duties connected with them, and for such other objects as have a direct bearing on the accomplishment of the holy ends designed by that worship and service.

But then comes the grave question which gave rise to this discussion. Does it hence follow, that a building once thus consecrated must, therefore, perpetually remain, under all circumstances, entirely inalienable?

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* One church in the city of New York was open *daily* during the whole season of Lent, with a large attendance at *Prayers only*. The rector of a country parish in the neighborhood of New York informs me that he has reason to believe that a considerable accession to the communion on Easter Day was mainly owing to the divine blessing on the Daily Prayers, unaccompanied with sermon or lecture, during Passion Week.

* Or *citizenship*, πολίτευμα. Philippians 3: 20.

It can hardly be necessary to say that we repudiate the idea of consecration conferring any positive holiness on the materials of which an edifice is composed. It confers only *relative* holiness on the building as a whole, and that for the purpose of having a place solemnly set apart and appropriated to God's service. Now the Scriptures are fuller on no point, than that when the outward forms, rites, and ceremonies of religion, cease to sustain their designed connection with the advancement of God's glory and of man's spiritual welfare, they become useless and unacceptable to Him. Although the first and principal application of this truth is to that hinderance which is produced by the want in the worshippers of the proper moral and spiritual qualifications. Yet the principle is obviously applicable also to a state of things, growing out of the course of God's providence, in which the local provision for the holy ordinances and services of divine worship, may prove a serious impediment to their full, favorable operation on the promoting of the great ends for which they were established. When this appears obvious to a judgment formed by competent authority, with full deliberation, and in the fear of God, the great and holy purposes concerned, certainly allow, and may require, that another and more favorable location be selected for setting up God's altar, and rearing His temple; and the former structure may, and if necessary should, be made subservient to this carrying out of the original design of its construction, by converting it into means available for meeting the pecuniary responsibilities of the enterprise.

Just such was the case with St. Paul's Church, Albany. The remarks which have grown out of the record of the case exhibit the principles and views on which I have expressed the conviction that the vestry acted with entire consistency and propriety. In the cherishing of this conviction, we may bid them, and their excellent and devoted Rector, God speed with sincere congratulations on the new and happy impulse which has thus been given to their parish.

Continuing several days in Albany, I further officiated therein as follows:—

Sexagesima Sunday, February 23, preached in the morning in St. Peter's Church, and in the afternoon in St. Paul's.

In the evening, confirmed 37 in St Peter's.

Festival of St. Matthias the Apostle, Monday, February 24, confirmed at her residence, a sick member of St. Peter's.

Tuesday, 25, preached for a congregation assembling in a building, temporarily engaged, in the southern part of the city.

Wednesday, 26, preached in St. Peter's Church.

This was the longest visit I have been able to pay, since my consecration, to the capital of our state. It was a source to me of much enjoyment in my experience of the kind hospitalities of its inhabitants, and the opportunity it afforded me of judging of the state of the Church at that most important position. This I found highly satisfactory. The faithful labors of the two Rectors had been evidently signally blessed. Between the parishes there was a most delightful state of Christian harmony and good feeling. During the interval which necessarily elapsed between the abandonment, by St. Paul's Parish, of its former Church, and the completion and consecration of the new one, the two congregations assembled together in St. Peter's, and their respective Rectors aided each other in the performance of the holy offices.

Quinquagesima Sunday, March 1, in St. George's Church, Flushing, *Queens county*, admitted to the priesthood, the Rev. John B. Kerfoot, Deacon, Chaplain, and assistant to the Professor of Greek and Latin, in St. Paul's College, College Point, and minister of a congregation meeting in Whitestone Chapel.

In the afternoon, confirmed 25.

In the evening, confirmed 10 in Whitestone Chapel. This is the building mentioned by me last year, as the private property of a gentleman not of our communion; and in which, with the full consent and approbation of the owner, Mr. Kerfoot continues stated and very useful ministrations.

First Sunday in Lent, March 8, in a building temporarily occupied by the parish of the Church of the Ascension, *New York*, which had lost its house of prayer by fire, confirmed 64 in the morning.

In the afternoon, confirmed 52 in St. Bartholomew's Church.

Second Sunday in Lent, March 15, in St. Paul's Church, Sing Sing, *Westchester County*, admitted to Priests' Orders, the minister of the Parish, the Rev. Charles H. Halsey, Deacon, who had removed into this Diocese from that of New Jersey.

In the afternoon, baptized a child, and preached, in Christ Church, Tarry Town.

The Rectorship of St. Paul's had been previously resigned by the Rev. Edward N. Mead, who is now engaged in supplying the place of the Rector of St. Clement's Church, in this city, who is absent from the country.

Thursday, 19, laid the corner stone of the Church of the Ascension, *New York*; of the destruction by fire of the former church of which parish, notice was taken in my last year's address.

March 20th, received from the Bishop of the Diocese of Massachusetts, notice of his having displaced from the ministry, the Rev. George F. Haskins, a Presbyter of that Diocese, under the canon contemplating the case of a minister declaring his determination no longer to officiate in the ministry of the Church, and with the statement, provided for in the canon, that it is for no cause affecting his moral character.

Third Sunday in Lent, March 22, confirmed 56 in St. Clement's Church, *New York*.

Fourth Sunday in Lent, March 29, in the morning, confirmed 58 in St. Peter's Church.

In the afternoon, confirmed 20 in the Chapel of Christ Church, *Brooklyn*, which is yet unprovided with a parish church.

Fifth Sunday in Lent, April 5, confirmed 17 in the Mission Church of the Holy Evangelists, *New York*.

Sunday next before Easter, April 12, confirmed 106 in the Mission Church of the Epiphany.

I cannot record this largest confirmation which I have ever held without a passing remark. You perceive it was held in one of our *City Mission Churches*. It is of great importance that these churches should be kept constantly before the Episcopalians of this city as eminently deserving their liberal care and patronage. This large congregation is a fair index of the high degree of success with which God has been pleased to bless our city mission efforts; and although I might, with much justice, speak of the labors of the excellent brother who has given himself most assiduously for the last seven or eight years to this most important part of the missionary field, and in whose station the confirmation just noticed was held, yet I am confident that his own wishes and feelings are with me in referring rather to the *missionary cause* which has been thus blessed and encouraged by our Divine Lord. If the other Mission Church, that of the Holy Evangelists, has not, as it never has, manifested equal tokens of prosperity, it has not been for the want of faithful missionaries stationed there. Of these it has had an unbroken succession. The frequent changes, however, in its pastoral charge, have undoubtedly not been without effect in hindering the steady growth and onward prosperity with which the labor for years of one missionary, in the other station, has been blessed. The principal cause of the difference, however, I take to be the very favorable location of the Church of the Epiphany, and the increasingly unfavorable one of that of the Holy Evangelists. The latter being in a part of the city in which dwelling houses are rapidly giving way to stores. It is the wish of the society, when a proper opportunity offers, to exchange this for a more favorable site.

But to return to the main object of this digression. It is, earnestly to commend to my Reverend and lay brethren of this city a more adequate support of our City Mission Society. Its organization is in thorough accordance with the sound principle which recognizes the authority of the Church in all organizations for religious purposes. Its constitution is unalterable, save with the approbation of the Bishop of the Diocese. Its Board of Managers consists of the Bishop, all the clergy of the city, and laymen selected from among the episcopalians generally of the city, each parish, also, being allowed a lay delegate to the Board. The missionaries are appointed, on the nomination of the Bishop, by a committee of clergymen and laymen selected by the managers to receive the nomination. With this organization, the object of the society is to provide Churches in which the sittings shall be all free, and pay the salaries of missionaries to officiate therein. The current expenses of both the present stations, except the missionaries' salaries, are defrayed by the worshippers at the respective churches; and a committee of superintendence for each church is appointed, from its congregation, by the Board of Managers.

But a most important feature in this department of missionary operations is yet to be mentioned. It is that of missionaries at large, of whom no public duty is exacted, in order that they may have time for the very onerous but invaluable duty of seeking out, in the streets and lanes of our city, and in the cellars and garrets of its humblest tenements, the friendless poor, who want an eye to pity them, a heart to feel for them, a hand to check them in their wanderings, and point out to them the way they should go, and a son of consolation to bring them to Him Who calls all who travail and are heavy laden to come unto Him for rest. It is theirs, too, to do what can be done to reclaim the wretched outcasts, worse than heathen in both religion and morals, who swarm our streets by thousands, and whose poverty, ignorance, and vice, are a lamentably effectual barrier to any hope of benefit to them from our parish churches and our parish clergy.

From such portions of our population, the missionaries at large are to strive, by God's blessing, to bring children to the Sunday and Infant Schools of our Mission churches, and worshippers to the churches themselves. And in the discharge of these high, holy, important, and most laborious missionary duties—as high, holy, important, and laborious, it may be safely affirmed, as any in the whole of the wide field of missionary enterprize—the missionaries at large are to be the almoners, for the relief of temporal distress, of the kind benefactions of the members of the Church; thus gaining a welcome for their visits, attaching sentiments of gratitude and love to their persons, recommending, by the exhibition of the unweariednesss of its benevolent character, the religion of which they are the heralds, and consequently opening the way for the well-received introduction of religious counsel and warning. I would earnestly recommend our city missionaries, stationed and itinerant, as the very best agents for the due and judicious administration of that large department of the charities of the Church which respects objects beyond the range of the personal cognizance of either the donors or their parochial pastors.

Our city mission experience has been well fraught with instances of persons who, when that blessed charity first found them, were in a most pitiable state of penury, degradation, and recklessness. The divine blessing shone upon the charity. Its temporal and spiritual ministrations were made to touch the heart. A sense of decency became gradually infused. Some honest occupation, however humble, was adopted. The Sunday School was sought for the younger branches of the family. In due time, the elder joined them in the Mission Church. There, coming in contact with the more respectable attendants at those churches, an elevation of feeling was at once the consequence; and this was greatly aided by faithful and sociable pastoral visits. Meanwhile, God's appointed means of grace were working the blessed influence assigned them. The result of the whole has been the gain to the state of virtuous citizens, to the community of honest and industrious men, and to the Church of devout and exemplary members. Nor is this all. Joy has hence arisen in the presence of the angels of God, and accessions been made to the number of the redeemed, who will unite with them eternally in the services of the Church triumphant. Yes, and these blessed results may be hoped to expand continually, until children and children's children, snatched from infamy and ruin, will benefit and adorn their country, and society, and the Church in this world, and be made meet for the glorious inheritance, in the next, of the saints in light.

A circumstance most gratifying to the devout Christian, connected with the blessing which has attended the missionary work in this city, is the testimony which it has borne to the sufficiency for ministration in every grade of society of the regular and stated order of the Church. There has been found no necessity for having recourse to popular expedients, or moulding the public services to an imagined better adaptation to the persons designed to be benefited. And the more this point is examined, the more fallacious will appear the idea that the ritual of the Church must be subjected to curtailments, alterations, or additions, in order to secure greater usefulness among classes of people whom this theory supposes the Church to have overlooked in her maternal care. No: her unrivalled means for promoting man's spiritual and eternal good, and spreading God's honor and glory among the people, are adapted to all.

The propelling motive to these remarks, my brethren, has been an earnest and affectionate desire to press upon my brethren of this city the great duty of more liberally sustaining the work of missions in this most interesting and important department of the great missionary field. There is a loud call for an addition of missionary churches and of missionaries at large. There can be little doubt that if our city mission operations were sustained to the extent to which they might be, the money thus lent to the Lord would be returned, besides in ways of infinitely greater value to the community, the Church, and ourselves, in a great diminution of misapplied charities, of losses by dishonesty and fraud, and of the expense at which institutions are supported for punishing crime, and for the maintenance of those whom vice has reduced to merited dependence.

And are there not other cities and large villages in the Diocese, where the example in this respect of New York might be profitably followed?

I proceed in the detail of my official acts.

First Sunday after Easter, April 26, in St. George's Church, *New York*, admitted Benjamin S. Huntington to Deacons' Orders.

Second Sunday after Easter, May 3, in the morning, confirmed 33 in St. Paul's Church, *Albany*.

(*To be continued.*)

THE CHURCHMAN.

SATURDAY, OCTOBER 10, 1840.

GENERAL THEOLOGICAL SEMINARY.

Special Meeting of the Trustees.

The Right Rev. William R. Whittingham, D. D., St. Mark's Church in the Bowery Professor of Ecclesiastical History in the General Theological Seminary of the Protestant Episcopal Church in the United States, having addressed to me a communication stating that on account of his consecration to the Episcopate of Maryland, he is desirous of resigning the above professorship as soon as a meeting of the Board of Trustees thall be ready to receive his resignation:—

Therefore, agreeably to the fourth article of the Constitution of the Seminary, I hereby call a Special Meeting of the Board of Trustees, for the purpose of receiving the resignation of Professor Whittingham, and any nomination of a successor which may be made by the founder of said Professorship; and for the transaction of such other business as the Board may then deem proper. The said special meeting to be held in the Sunday School Building in the rear of St. John's Chapel in this city, on Wednesday the fourth day of November next, at five o'clock in the afternoon.

Benjamin T. Onderdonk,
Bishop of the Diocese of New York.

New York, October 6, 1840.

The above is a copy of a circular designed for every member of the Board; as, however, it may, in some instances, fail of reaching the person to whom addressed, it is thus also published, with a request that it be inserted once or oftener in each of the other periodicals of the Church. B. T. O.

The Church and the World.—In our last, we touched briefly on the features that most broadly discriminated the Church from the world. And the view then taken, authorizes us say for the settlement of timid and scrupulous consciences, that all who believe and are baptised and who continue in communion with the Church, abstaining from deadly sin and walking in the commandments of God, are out of the world (considered as a state opposed to the Church) and are free from condemnation.

The world as it appeared to the apostles, overrun with false religions and the vices which they encourage, is far different from the world as it now appears in those countries in which the Christian Religion is predominant. In society at large, the standard of morality and religion is greatly elevated, while the distinctive features of the Church, to which in truth men are indebted for such elevation, are apt to be disregarded or forgotten. Hence the importance, in discoursing against conformity to the world, of urging the duty of entering the Church by baptism and living in obedience to the sacred obligations which it imposes.

To the apostle, however, this view would hardly occur. In his day the Church and the world, instead of being in any measure assimilated, were in fact, as well as in theory, most broadly discriminated. In the present day, many professing Christians who have left the Church, and denied perhaps, the essentials of faith, and who yet retain some vague notions of duty and holiness, need to be reminded that the very first step in non-conformity to the world is to return to the Church from which they have erred, to receive her faith and submit to her sacraments.—Thus, we of the present age, are called on to expostulate with those who belong to the world for their conformity to it in the sins of heresy and schism. In the time of the apostle, however, there were no professing Christians who supposed that they were renouncing the world, while in truth they were conforming to it; and consequently, the precept in his day was not at all addressed to the world as a condition of salvation, but was addressed exclusively to the Church as a counsel of perfection. Hence, non-conformity to the world, as understood by the apostle, does not consist in renouncing falsehood, theft, fornication, adultery, heresy or any other deadly sin; (for these sins and they who practise them are supposed to make up the world to which the precept was not given, and to be totally excluded from the Church for which alone the precept was intended;) but it consists in renouncing the *tendencies* to these sins and separating ourselves from such *occasions* and *persons* as are favorable to them.

The sins of heresy, and schism, though tending to the very subversion of the Church, which the Lord has purchased with his blood, and classed by the apostle among the works of the flesh, are of little account in the present age. Custom reconciles us to almost any enormity; and Protestants have learned to think little of these sins for the same reason that many Romanists have thought little of idolatry, and that many professing Christians of every name, who are in other respects irreproachable in their conduct, have countenanced murder under the name of duelling; *viz.* because they are used to them. Hence those occasions and pursuits which feed our pride, minister to ambition, and lead eventually to faction and heresy, are never supposed to be within the range of the apostle's meaning when he cautions the members of the Church against conformity to the world. Strange perversion, that they who have renounced the sacraments and nearly or quite made shipwreck of their faith, should studiously seek to avoid conformity to the world by adhering to an obsolete dialect or fashion of dress!

The things to which the apostolic admonition is generally thought to be peculiarly applicable, are public amusements; and unquestionably so far as these bring us into company with worldly and unprincipled men, and so far as they furnish occasions, inducements or temptations to those sins which cut us off from Christian fellowship, they come fairly within the scope and spirit of the apostle's injunction.

One thing, however, is to be remembered which has in effect been already premised; *viz.*, that the precept of not conforming to the world, as designed by the apostle, was given to Christians or members of the Church as such. Understood in this view, nothing to which it applies can be justly considered as a term of salvation, or elevated into a test of Christian communion. Whatever things or actions, therefore, whether amusements or aught else, are thought to be fairly prohibited by the apostle's advice, we are not to abstain from them as if by partaking of them we were brought into condemnation. But as those who believe and are baptized and thus justified by faith are at peace with God through Jesus Christ, we are to abstain from them, because by so doing, we promote our growth in grace and our enjoyment of the Christian life, and because by the contrary course we retard our growth in grace, alloy our peace and confidence, and endanger the stability of our Christian character.

These things premised, we shall venture to specify some of those amusements, a participation of which, is generally accounted conformity to the world.

Foremost in this rank, by general consent, stands the theatre; and we are free to confess, that from all the knowledge that we can obtain of it, our only doubt is, whether in the common estimation of Christians the right place is assigned to it; whether attendance upon it is to be accounted among those things from which the apostle would counsel Christians to abstain, and not rather among those more grievous sins, which were not at all in the apostle's mind, which make up the world in the worst sense of the term, and a participation of which, therefore, would be a violation of the Christian covenant. We speak not of the theatre, as some have imagined it to be and tried to make it; but we speak of it as it actually is, and always has been, in countries nominally Christian. The theatrical entertainments of the Heathens, were ushered in by processions in honor of their gods, in which their idols were borne along with great pageantry; and we are told by those versed in Christian antiquities, that it is in allusion to these processions and the excesses which attended them, that the language of the baptismal vow was originally framed in which Christians are required to renounce the sinful pomps and vanities of the world. It is true that in modern times the theatre has been stripped of its brutal ferocity and adapted to a more polished state of society: nor have efforts been wanting to elevate it to a standard not utterly repugnant to the Christian religion. We apprehend, however, that it is substantially the same now as it was in the days of Heathenism. Thus much, at least, may be safely said, that lascivious dancing is quite as loathsome to a Christian as gladiatorial ferocity; that mock prayers to the true God, are as great an insult to his majesty as are savage howlings in honor of false gods; that the seductions to vice lose none of their odiousness and surely none of their danger by the attractions which are thrown over them; that to be willingly brought into conscious and close contiguity with professed fornicators and harlots, into their presence and company, not for their reformation, but for *their* and *our* mutual diversion, is only not so bad as to be partakers of their sins; and that as God may be worshipped in temples not made with hands, so the Devil may be worshipped and have his priests and followers without the formalities of idolatry, and in places not avowedly inscribed to his worship. Whether the theatre be open to the charges here implied, let those judge who have more knowledge of it than any to which we can pretend. If it be, then instead of being ranked among these indifferent things, against which in the exercise of our Christian liberty we are to guard, attendance upon it may more properly be counted among those sins which involve a violation of the Christian covenant. At best, it is the utmost limit to which a Christian can go with safety; it brings him to the confines of that world, the contact with which is sin and death; and it is, therefore, most obviously to be avoided by those who would shun conformity to the world in the sense in which it is enjoined by the apostle on the members of the Church.

In regard to balls, and such other entertainments as are commonly termed worldly amusements, there is less doubt. They are plainly to be ranked among those things which in the technical language of casuists, are termed αδιαφορα "indifferent;" things which are within the compass of our Christian liberty and which may be done or left undone, without involving the surrender of Christian character. But does it follow that there is no rule in reference to such cases by which the dutiful and conscientious Christian, who aims not merely to keep within the letter of the baptismal covenant, but to enjoy with a serene mind its hopes and privileges, is to govern his conduct? By no means. For first:

It was, we apprehend, to meet things of this nature, involving as they do, tendencies towards the world, that the apostolic precept was originally designed. The precept was delivered neither to worldly, i. e., wicked men, nor to borderers between the Church and the world, (a class of men that in the first age was probably unknown,) but to the members of the Church to promote their advancement in the divine life. Although, therefore, the clergy are not to insist on abstinence from such amusements as a term of Christian communion, and although the laity may avail themselves of their Christian liberty and partake of such amusements without the loss of Christian character, (which is only consequent on deadly sin,) yet both, we apprehend, are here bound to bear in mind the apostolic precept, "Be ye not conformed to this world." The clergy, as it seems to us, are within the province of duty when they warn their hearers, both by example and counsel, of the hazard of such indulgencies, of the advantage of abstinence from them, and of the necessity of prudence and moderation in the participation of such of them as are the least exceptionable. And surely, it is in regard to things of this description, if to any, that the laity are bound to give heed to the advice of those set over them in the Lord; for in regard to sins of a deep dye they need no *advice* or *counsel*, well knowing that "they who do such things cannot inherit the kingdom of God." And, secondly:

Indifferent matters and actions, which comprise a large portion of human life, are a class for which Christian moralists have studiously provided; and they whose judgment is of most worth, tell us with one voice, that, in regard to things indifferent, the Christian who sincerely and conscientiously desires to act up to the spirit of his baptismal vow, is bound to follow the advice of his spiritual guides. It is certainly possible for the clergy to disregard this rule *salva fide*, with respect to their bishop, and the laity in like manner in respect to their clergy, and involve the Church, (as is unhappily too much done,) in all the anarchical consequences which flow from its rejection. But still, if there be any case in which a practical deference is due to our spiritual guides, it is in those matters which in the technical language of casuistry are termed "indifferent." In regard, therefore, to amusements of the kind above mentioned, if a clergyman has reason to fear that they are carried to excess in his parish, and is anxious to moderate or restrain his communicants in the pursuit of them, his lay friends and supporters would be moved, we think, by a scrupulous and high-minded regard to duty, to co-operate with him, and to promote his efforts; though certainly they may disregard and even oppose his wishes, and yet remain within those bounds of Christian liberty, the transgression of which is destructive of membership in the Church of Christ.

"Next to the everlasting punishments of the future world, there is nothing so justly to be dreaded by an enlightened mind, as the passing dangers of the present; and that because *these* dangers may lead to *those* punishments." These dangers are to be estimated by their tendency to withdraw our minds from peaceful and happy communion with the Church of Christ, to imbue us with the tempers and to inveigle us in the wickedness of the world; and whenever they are impending, prudence forbids us needlessly to encounter them. It is well to know our Christian liberty, and there may be times when it is necessary to vindicate and to use it; but where the everlasting happiness of ourselves and our fellow creatures is at stake, it is surely better for us to abridge our liberty than to endanger our salvation.—The farther we are from the wickedness of the world, and the more exempt we are from all tendencies towards it, the nearer we are to heaven; and as the Church of God is the school in which we are to be trained for heaven, it is far better for us to seek how intimately we may become imbued with its spirit and principles and tempers, than how nearly we may with safety approximate to the world. "The fashion of this world passeth away," and the nearness of the next is enough to awe us into sobriety. The Christian, therefore, who is alive to the spirit of his vocation, will not be content with the possession, but will aim steadily at "the increase of faith, hope and charity," and strive more and more "to love those things which God commandeth," as the best qualification and surest pledge of "obtaining those things which God doth promise;" ever breathing the prayer that he "may so pass through things temporal as finally to lose not the things eternal."

Athanasion: an Ode pronounced before the Associate Alumni of Washington College, in Christ Church, Hartford, on the day before Commencement, 1840. By A. Cleveland Cox.

The reader of Sir Walter Scott will remember the passage in which that second Shakspeare, in his portrait of a certain eventful period of England's history, hits off and generalizes the power of youthful intuition that outstrips the operations and anticipates the judgments of older heads, and enables those who are entering on the stage of life to adapt themselves to coming changes, and to move and luxuriate with grace and freedom in the nascent light of a new and happier era before their fathers have fairly awoke, rubbed their eyes, and acknowledged its dawn. We believe that, as at the close of Cromwell's protectorate, so now the remains of an Egyptian darkness are vanishing from the religious firmament. The smoke that issued from the bottomless pit, and the swarming locusts of sectarianism that followed it, are disappearing. The pride-born, self-worshipping system of religion, with its godless philosophy and its exhaustive and exhaustless divisions, is passing away. A brighter day has dawned. The young, the ardent, and the generous, refuse either to be insulated in religion, or to follow the meteors of private fancy. They feel the rottenness of the system which teaches them in every prayer they utter to be reproducing themselves, and which, when in their weariness and helplessness they ask for a resting place, mocks them with a shifting quicksand. They burn to relinquish the selfish forms which exhaust and isolate the soul, and to pour forth their praises and prayers in Te Deums and Catholic litanies, which feed and enlarge the devotion that they serve to express, and which knit them in spiritual bonds with the faithful of all ages. They seek to check their aberrations by the immovable bounds of Catholic Truth, to have "One Faith" instead of countless persuasions; and in a word, to merge their individuality in the Church of the Living God. We see this spirit in every stanza and almost every line of Mr. Cox's poem, and we see it manifested in multiplied forms by the youthful mind of our country. It proclaims a want of the soul which the poverty of independency has mocked to distraction; and which either drives its victims in very despair to the gulf of infidelity, or leads them back to the immutable faith and worship of the Catholic Church.—And however the veteran leaders of Independency—by which we here mean the antagonist principle of Catholicity—may be entangled for a while in the webs which in their younger days and under an envious star they learned to weave, it needs no astrologer to prognosticate that the conclusions which they are slowly and with bitter experience evolving, will be ere long confessed to have been anticipated and brought home to them in the instinctive workings and intuitive judgments of their juniors.

What man of forty but can look back upon the time when the regeneration of one educated in the Christian faith was thought to be a marked and stupendous and memorable change of the whole inward man? Who knows not the process of deep convictions, protracted exercises, and anxious fluctuations which every person, as a general rule, was expected to pass through before he could have evidence of being a child of God? Who that has watched the religious movements of the day has not observed the rapid transitions by which popular preachers and revivalists, following in the wake of their system-makers, and availing themselves of one doctrinal "improvement" after another, as it has emanated from New Haven or Andover, have passed from stage to stage until at length the stupendous revolution which once made regeneration the memorable epoch of the Christian life has been attenuated from one fancy to another, resolved into an act of mind or volition, and in effect volatilized to the most impalpable form of inanition. Now we certainly do not expect that young men and young women who are coming on the stage of life will study theology, and con over all the arguments by which the fathers of the Church have vindicated the Sacrament of Baptism from the contempt which Independent ministers have cast upon it, and have exposed the hollowness of a system which has made regeneration either a paroxysm of passion or a shadow of smoke. But we do expect that, when a system of error has practically worked itself out, it should lose its hold on the minds of the young, and that they should then be naturally brought back to that truth whose place the error has usurped. We are therefore not surprised to find a young writer like Mr. Cox, educated in a religious society which scouts such a sentiment as downright Popery, identifying the new birth with initiation into the Catholic Church. We are not surprised that the intelligence and imagination of early manhood should come out from the land of shadows, and fasten on Christ's holy Sacrament, "the laver of regeneration," as the well-spring of the Christian life; however surprised or charmed we may be at the force and beauty with which the truth is developed in such lines as these:

I know that every sod
Whereon a good man treads, is holy ground;
For he is full of God:
And in his bosom's bound,
Lives the Eternal Spirit; dwelling there
From that dread hour,
When he was written heir,
And sealed a Son of God with power.
Who wears the Christian name,
Hath stamped upon his brow,
His glory or his shame.
As he hath kept his vow
And those bright garments of his second birth,
So doth he stand on Earth,
With black Iscarioth, or with godlike Paul:
For we are warriors all,
And in our blest crusade,
Not Doric mothers swore their boys to fight,
Like ours, when we were made
Each one, a red-cross knight,
And in pure armor dight,
Vowed, in our Captain's might,
To wield a soldier-blade.
Oh ye that treasure well
The pearl-drops of salvation, shed
By mystic miracle,
Upon the beam-locks of your childhood's head,
There doth a spirit dwell
In your deep bosoms' bound,
Haunting the soul's profound,
That makes the common Earth, on which ye tread,
Thrice-hallowed ground.

It is not for us to criticise Mr. Cox's ode by the rules of art. *Et nos in Arcadia* we might once have said: but we now find ourselves chiefly interested in a production like the present, from the light which it throws on the religious tendencies of the age, and the fervent devotion which it breathes to the Church—

Mother and nurse of Immortality,
And our Redeemer's bride!—

These are the features of Mr. Cox's muse on which we delight to dwell. They have endeared his lyrics to us, and they are even more conspicuous in his present ode than in the shorter effusions of his lyre. His poetry is—as what true poetry is not?—the outpouring of sentiments which thousands feel, though one only may cause to flow in tuneful numbers. The Athanasion in particular is a song of triumph for delivery from the vexations of discordant creeds, and for conscious repose on the foundations of Eternal Truth.

Joy to the Spirit now,
In whom such faith doth flame;
The burning lamp of his baptismal vow,
And his high Christian name!
Not he Panthea's song,
Or Syren music heeds,
Those rock-bound shores along
Where Folly's shallop speeds,
Or hies in fury strong
The vext of many creeds.
For with complacency that princes feel,
When envious plebeians ape their state,
The mind ennobled by this kingly seal,
May sit serenely mid the little Great,
And bear the pageant of their short-lived show;
Where age on age, the sparkling bubbles go,
Frothing and foaming o'er the troubled sea;
While on the Rock of Ages liveth he,
Unshaken by the puny storm below,
Who hath high heaven for his cool canopy,
And tempest cannot lay his fortress low.

It is the voice of one who has learned to merge himself in "the society of the First-born," who knows that in unity with the Church, whatever be his own weakness, he shares "the greatness of *her* strength," and who, thus strong in his humility, heeds not

—— the mock of old Astrologie,
Or laugh of dry Philosophy,

with which the world assails him, and can even venture with his φωναντα συνετοισιν, calmly and portentously to whisper to the leaders of sectarian divisions, that

The Babel builders of idolatry
Must leave their half-burnt bricks anon,
And their high towers descend,
To hear the last confusion coming on,

* * * * * * * *

When every house shall fall
Upreared by foolish hand,
And peering proud and tall,
But founded on the sand.—p. 18.

Truly there is a boldness in such strains that makes one's heart yearn towards the author. But what shall we say of the apostrophe to Berkeley? Shades of Stiles and Dwight! how could ye bear to be thus evoked and summoned to the bar for your faithless custody? A new spirit indeed has come over the sons of the pilgrims, when they rise to avenge "the mitred saint of Cloyne," and deal out sure though tardy justice to those who long have "*reaped his fields, but let his doctrine die!*" Thank heaven, the spirit is aroused which, unawed by flouts or frowns, can make the truth be felt as well as heard.

Oft when the Eve-star, sinking into day,
Seems Empire's planet on its Westward way,
Comes, in soft light from antique window's groin,
Thy pure Ideal, mitred saint of Cloyne!
Taught from sweet childhood, to revere in thee,
Earth's every virtue, writ in Poesie,
Nigh did I leap, on Clio's calmer line,
To see thy story with our own entwine.
On Yale's full walls, no pictured shape to me,
Like Berkeley's seemed, in priestly dignity,
Such as he stood, fatiguing, year by year,
In our behoof, dull prince and cavalier;
And dauntless still, as erst the Genoese
Such as he wandered o'er the Indy seas,
To vext Bermoothes, witless that he went
Mid isles that beckoned to a Continent.
Such there he seemed, the pure, the undefiled!
And meet the record! Though, perchance I smiled,
That those, in him, themselves will glorify,
Who reap his fields, but let his doctrine die.
Yet, let him stand: the world will note it well,
And time shall thank them for the chronicle,
By such confessed, Columbus of new homes
For song, and Science with her thousand tomes.
Yes—pure apostle of our western Lore,
Spoke the full heart, that now may breathe it more,
Still in those halls, where none without a sneer,
Name the dear title of thy ghostly fear,
Stand up, bold bishop—in thy priestly vest;
PROOF THAT THE CHURCH BORE LETTERS TO THE WEST!

But we must not dwell longer on this bewitching production. Our chief aim has been to commend it to the notice of those who might not otherwise be led to read it. As an ode they will find it diversified and connected, and enriched with passages of noble sentiment and exquisite beauty. The tribute to Oxford, to Alfred, and the venerable Bede, is touching to the heart of the scholar and the Catholic. The description of Infidel France, "the Gaulish hell that boiled but now"—is terrific. As a concealed comment on the religion of the day, the readers of the Athanasion will find in it here and there, Φωναντα συνετοισιν, which will be variously relished and understood by persons of various tastes and capacities; obscure to dunces, but sufficiently intelligible to such as are clean escaped from the fog of folly and dulness.

Columbia College.—The annual commencement of this noble Institution, was held in St. John's Chapel, on Tuesday last, and celebrated with unusual effect. The spacious building was crowded to overflowing. The area on which the exercises were performed was large, and the presence of the President, encircled by the Faculty in their robes of office, and surrounded by a numerous attendance of the clergy and distinguished citizens, was truly imposing, especially at the moment when the graduates, robed in their gowns, ascended to receive their diplomas. The speaking was uncommonly good, and furnished abundant proof that Columbia is resolved to maintain her pre-eminence among the colleges of our land for excellence in ancient and modern lore.

Medals were awarded to students of the best general standing in their class and to those of best standing in each particular department.

The degree of Bachelor of Arts was conferred on thirty-two young gentlemen, members of the Senior class.

The honorary degree of Master of Arts was then conferred on William Hawksworth, A. B. of Trinity College, Dublin, and Professor of Languages in the College at Charleston, S. C.; that of Doctor in Divinity on the Rev. Stephen Elliott, jr., Bishop elect of the diocese of Georgia, and on the Rev. J. W. Adams, of Syracuse, N.Y.; and that of Doctor of Laws, on Abraham Bruyn Hasbrouck, President of Rutgers College, N. J., Hugh S. Legare, Esq. of Charleston, S. C., and on William H. Prescott, Esq. of Boston.

In referring to the resignation of the Rev. Dr. Freeman and the report of the vestry of Christ Church in relation to it, we termed the documents a "correspondence." "One of the vestry" corrects us in the use of the word. The report of the vestry was "intended to state the views of the congregation in regard to the topics referred to in the Rev. Rector's paper, and not to be issued as a communication to Dr. Freeman." The statement of this fact will be admitted, we hope, by our esteemed correspondent to be sufficient without inserting the entire communication in which it is made.

Bishop Chase has sent us a full acknowledgment of his receipts during his visit to our city. In common with much other matter, we are obliged to defer it until next week. We are desired also to state that James F. De Peyster, Esq., (49 South-street, or 51 Amity-street,) will continue to act as the bishop's agent, now that the bishop himself has left the city.

The Rev. Moses Marcus is now in this city with a view, if possible, to obtain relief for the Church in Nantucket. Mr. Marcus has *not* before made application to the churchmen of our city, having been deterred, when he has previously proposed it, by the pressure of the times. He brings with him satisfactory testimonials from clergymen and laymen, whose judgment, as well from their general standing as from their local knowledge, is entitled to consideration, of his great usefulness and devotion to his missionary duties in the sphere which has been assigned to him. His Church was commenced under circumstances which, in the judgment of prudent persons, justified the undertaking, but the severe conflagration in Nantucket, and the unexpected reverses of business, have involved his Church in unexpected embarrassment. The building, however, has been completed, and is now used by a respectable and increasing congregation of worshippers, (to whom the Church was but lately known,) who implore in the most earnest strains that their distant brethren will afford them such temporary relief as will enable them to retain their Church, and prevent its being converted, as without such relief it probably will be, into a Socinian temple. It does appear to us, that churchmen ought to look to this matter, and not let go the opportunity which is presented of putting the Church on a respectable and permanent footing in so populous and important a place.

On our last page will be found an admirable article on the Apostolical Succession, (for which we are indebted to the Church,) from the lately published work of the Rev. DERWENT COLERIDGE, to whom a passing allusion was made in our last.

BISHOP DOANE AND THE DIOCESE OF MARYLAND.

Some copy which ought, by the ordinary rule, to be inserted on our inside, has been placed this week on our last page. We allude particularly to the original communication of "E," and to Bishop Doane's Farewell Correspondence with the Diocese of Maryland.

On a late public occasion, the Rev. Mr. Marsh, of Litchfield, an aged clergyman of the Church, remarked, "that he could recollect the time when there was not a bishop in the whole United States. He well remembered when he could not go to the Church of his earliest and best affections, on a Lord's day, without being hooted at by the boys on the green, in the village where we were then assembled under such prosperous circumstances. He was able to recall the facts, that the Episcopal Church was once so unpopular in this town, that the glass was broken from the windows by its enemies, and its friends were under the necessity of substituting wooden shutters, which were opened Sunday after Sunday, to admit the light of heaven by which they might read their Bibles and their Prayer Books."

At the request of a correspondent we have inserted (in another column) the outlines of the act under which the clergy of the American Church will be admissible to the pulpits of their brethren in England. The entire act we have never seen.

LIVING FOR IMMORTALITY: *Delineating the evident indications of moral character pertaining to the Future State. Being an Introductory Essay to Doddridge's Rise and Progress in the Soul.* By JOHN FOSTER, *Author of Essays on Decision of Character, &c.* Boston: published by JAMES LORING, 132 Washington-street, 1840.

Mr. Foster was not a churchman, and must therefore, as regards his religious views, be praised by us with caution. The reader of his pages, however, may be sure of finding original thought, vigorous sense, and a tone of piety which commands respect.

BACCHUS: *An Essay on the nature, causes, effects and cure of Intemperance.* By RALPH BARNES GRINDROD. *First American, from the third English edition, edited by* CHARLES A. LEE, A. M., M. D. "*The land mourneth because of drunkenness.*" New York: J. & H. G. LANGLEY, 57 Chatham-st.

This book is celebrated as having obtained the prize of one hundred sovereigns, from the New British and Foreign Temperance Society. The author has accumulated much curious and valuable learning, which renders his book agreeable and instructive to such as will not be offended at a little over-straining and paradox. The editor in his notes and appendix has worthily and ably sustained his author.

The New York Catholic Register of last week having adverted to a remark which dropped from the Bishop of Norwich in a late debate in the British Parliament, to the effect that the clergy did not believe in the articles which they subscribed, adds: "The Bishop of London, perceiving the great blow that the Church of England had received from the plain confession made by the Bishop of Norwich, tried to smooth it, but made it still worse. He did not dare to deny the fact, but in general terms he said, that he hoped the clergy were possessed of the true spirit, and at all events, the *subscription to the Articles was required only of the clergy and the candidates for holy orders.* What! the articles are only for the clergy, the doctrine of the Church only for its ministers!"

The best apology which we can make for this perversion of the Bishop of London's remarks, is to suppose that the worthy editor of the Register does not fully understand the language which his present duty requires him to read and write. We offer no excuse for "the libel" of the Bishop of Norwich: but surely the full and indignant disclaimer of the Bishop of London was all that the occasion required. As the matter has been thus referred to, we insert the entire debate: the report in the Register is less full than that which we give, but amply sufficient to have enabled the editor to set the truth in a clear light.

DEBATE IN THE HOUSE OF LORDS ON THE ARTICLES OF THE CHURCH—LITURGY.

The Archbishop of Dublin rose to present the petition, of which he had given notice last week, respecting the articles and the liturgy of the Church, signed by 60 persons, half of whom were clergymen, and all members of the established Church. They complained with respect to certain portions of the articles and liturgy, and concluded by praying that their lordships might take into consideration the means whereby the letter of the articles and the liturgy might be brought into greater consistency with the practice and the acknowledged system of the established Church. For his part, though he undertook to present this petition, he had told the petitioners that he was opposed to its prayer, inasmuch as he would never recommend to their lordships, nor to any branch of the legislature, to take any step with respect to ecclesiastical matters, except such as related to the temporalities of the Church. With spiritual matters he thought that house had no right to interfere, and this was the opinion which he expressed six years ago, when he presented a petition somewhat similar to this from the clergy of Kildare.

The Bishop of Lincoln said, he agreed that neither this nor the other house of Parliament ought to exercise any authority in the spiritual affairs of the Church. With regard to the prayer of the petition presented six years ago, he had expressed an opinion that if any considerable portion of the members of the Church, both lay and clerical, desired and agreed in certain alterations of the liturgy and articles of the Church, then he thought it would be necessary to call a convocation together and to submit those alterations for its consideration; but he did not believe that any such desire existed in any considerable portion of the members of the Church at the present moment; on the contrary, he believed there never was a time when the great body of the clergy would more strongly deprecate any such alteration than at the present. (Hear.)

The Archbishop of Canterbury said, it was with the greatest satisfaction that he had heard the speech of the right rev. prelate who had preceded him. The petitioners, it appeared, desired the establishment of an ecclesiastical legislative authority to decide on matters of controversy that might arise in the Church, and he would be willing to join in any reasonable or practicable plan that could be proposed by the most rev. prelate and by any other competent person who might take the matter into his hands. Agreeing entirely with the most rev. prelate, though he did not feel it necessary at present to enter into a discussion of all the reasons which induced him to concur with him, he could not agree with that part of the prayer of the petition presented by the most rev. prelate which related to matters concerning the present state of the Church and its liturgy, neither did he think some of its statements authorized by facts. The petition stated that a deviation from the authorized version of the liturgy, was so advantageous as to be sanctioned by general practice. Now, if that was a practice, it belonged, he believed, to a very small minority of the clergy, (hear, hear,) and it was his opinion, formed from the opportunities he had of observing, and from all he had heard, that any alteration of the liturgy, so far from satisfying, as the petition stated, the majority of the clergy, would give the greatest dissatisfaction to what might be called the general body of the clergy. (Hear, hear.) He never remembered a greater excitement to have prevailed than when the apprehension went abroad that an intention of revising and altering the *formulæ* of the Church existed. He had at that time himself presented a petition signed by 500 clergymen, and moreover three dioceses, which had not addressed him, had addressed the crown, or presented petitions through their own diocesans against the alteration. He did not intend to trouble their lordships with any further observations upon the statements contained in the petition; he would merely call their lordships' attention to its prayer, which he apprehended their lordships would not sanction or countenance in the slightest degree.

The Bishop of Norwich said, he agreed that there were insuperable difficulties in the way of any change in the liturgy, and perhaps in the articles. Without pretending to enter into the whole subject, he would inquire how stood the question of subscription. The petition stated that there were manifest and apparent difficulties in the way of persons called upon to make the subscription. If the subscription was to be understood in its literal, strict, and stringent meaning, he thought the difficulties so great as to weigh heavily upon scrupulous and tender consciences, and to be such as to pave the way for those who had no scruples of conscience, but who would gladly avail themselves of any means to enter the Church with merely secular views. He would recommend that they should boldly and honestly meet the difficulty. It did not become the Church of England—a Church founded on liberty of conscience and right of private judgment—to say that there should not be a certain latitude of opinion; and, therefore, he must say, that by in any way expanding the sense and meaning of subscription, a boon would be granted and a great benefit conferred upon the scrupulous and tender consciences of men who would become the brightest ornaments of the establishment. In fact, with respect to subscription, he never yet met with one single clergyman who ever allowed that he agreed in every point, in every iota, to the subscription which he took at ordination. The fact was, constituted as we were with different minds, every man must have a certain latitude; and all the petitioners required was this—that that which was consented to and allowed privately might be the avowed and acknowledged sentiments of the Church at large. He did not advocate this change or that change; he did not wish to make any alteration which might not be acquiesced in by the public at large; but he did say that it was their duty to encounter difficulties, to sift those difficulties, and so to legislate as to produce those effects which change of times and circumstances imperatively demanded.

The Bishop of London said it was not his intention to enter at length into the subject, nor should he have risen to offer a single remark in answer to the right rev. prelate, did he not feel that some of the observations which had escaped him were little less than a libel on the Church. (Hear.) He thought he heard him state that "our Church is founded on liberty of conscience." It was the praise of our Protestant Church that she permitted us as great liberty of conscience as was consistent with the welfare of the Church; but he (the Bishop of London) had always understood that the welfare of our Church and the welfare of the whole Catholic Church was founded on truth, and that the Church was the authorized interpreter of the truth; that she neglected her duty and delegated it to incompetent persons if she did not herself lay down the great truths of the Bible in a consistent and compendious form; but she was bound to do more than this, for that would not quite come up to the case of the articles. The subscription of the articles was required not from all the members of our Church, but from the ministers of the Church, as a security against that which would be productive of greater evils, to secure uniformity of teaching, and to prevent continual change in the instructions of men not tied down to any standard. (Hear, hear.) This was the use of the articles, and he hoped that they would never lose sight of that use. He thought the petitioners were little aware of the mischief that would result to the Church, if they were to tamper with the articles. But if there were a small number of persons who wished to see alterations in the articles and the liturgy, there was an immense preponderancy of those who would strongly deprecate any alteration. (Hear, hear.) He fully comprehended the meaning of his right rev. brother when he said he would like to see some "expansion of the articles." The clergy subscribed the articles, and declared by their subscription their belief in the articles. What, then, was the "expansion" that was required? It was this—that the clergyman, when he declared that he subscribed *ex animo* to the articles, subscribed in any sense that he pleased. This might be dilating and expanding our articles, but it was not expansion in the sense of a prudent elasticity, which would never stretch beyond the line of truth, nor sacrifice that which was just and true to the morbid scruples of any conscience whatsoever. And as to the scruples of conscience, he mentioned it without the slightest reservation, that the great body of our clergy signed the articles with a full belief in their truth; and so far from its being his case—his misfortune, he might say—to have met with any clergyman who had declared that he did not entirely subscribe to the articles, he never met with such a case in his life. He spoke of himself, that he should be guilty of a breach of trust if he had subscribed to articles in which he did not believe. The remedy was, if the articles were not according to religion, to alter them; but for heaven's sake do not "expand" the subscription; do not, for the sake of relieving tender consciences, adopt a system of subscription which would leave a door open to men of no conscience. (Hear, hear.) After all, what was now done? Was ever a man obliged to enter the Church? Was he not entirely conversant with what he would be liable to do from his course of previous reading? and when he came to do it, he ought to do it with a clear conscience, or not at all. That was an abundant answer. The great body of the Church was against any alteration. If one was to alter one phrase, and another another, where were they to stop? They would have a mere *caput mortuum*—no articles and no liturgy; they would have nothing to satisfy the consciences of men here, nor to serve as the foundation of their hopes hereafter. (Hear, hear.) He thought it desirable that something in the nature of a legislative assembly should be established in the Church, but the only difficulty was how it was to be established, and that difficulty he had never been able to solve. (Hear, hear.)

SCOTCH AND AMERICAN EPISCOPAL CHURCHES.

The Archbishop of Canterbury has laid upon the table of the House of Lords a bill "to make certain provisions and regulations in respect to the exercise, within England and Ireland, of their office by the bishops and clergy canonically ordained of the Protestant Episcopal Church in Scotland; and also to extend such provisions and regulations to the bishops and clergy of the Protestant Episcopal Church in the United States of America." The following are the outlines of the bill:—Preamble, "Whereas an act was passed, 32 George III., cap. 63, 'for granting relief to persons of the Episcopal communion in Scotland;' and whereas it is expedient to alter and amend the said act, and to enable the bishops of the Protestant Episcopal Church in Scotland, and the priests of such Church canonically ordained, under certain limitations and restrictions, to perform divine service, to preach, and to administer the sacraments in churches or chapels within England or Ireland where the liturgy of the Church of England, as by law established, is used: be it enacted by the Queen's Most Excellent Majesty," &c. Clause 1 provides that Bishops of England or Ireland may permit clergy of the Protestant Episcopal Church of Scotland to officiate in their dioceses under certain restrictions. Clause 2 enacts that certain letters commendatory are to be produced to the Bishop before permission granted. Clause 3 imposes a penalty on allowing clergy of the Protestant Episcopal Church of Scotland to officiate without such permission. Clause 4 imposes a penalty on officiating contrary to recited acts, save as herein mentioned. Clause 5 declares that persons ordained both by Bishops of Scotland and England are not excepted from the provisions of this act. Clause 6 enacts, that the provisions of this act, as to the Clergy of the Episcopal Church of Scotland, be extended to the clergy of the Episcopal Church in the United States. (26 George III. cap. 84.)

TO CORRESPONDENTS.

We have on hand several excellent communications, for which we find ourselves unable to make room this week, Our correspondent "E.," although in continuation of a subject commenced in our last, we have been *compelled* to put on our last page. Next week the usual order will be resumed, when G. W. V. M. will have place.

"M.," "Darkness," "Ion," and "Cam," are also gratefully acknowledged, and shall be inserted at our earliest convenience.

We particularly regret that we are unable to insert the strictures of "Type" on our notice of the late edition of the Prayer Book. It shall be in our next.

The extracts from the journal of Professor Moore, late of Columbia College, written during his stay at Athens, and in praise of Mr. Hill's school, are from too valued a source not to be cordially welcome. They shall appear, if possible, in our next.

'Cyrus" is received.

The request of "A Country Clergyman" shall receive respectful consideration.

The Rev. George Woart, of Swedesborough, N. J., has been unanimously chosen Rector of Christ Church, in this city, and, having accepted the invitation, will enter upon the discharge of his duties, in that Parish, on the first Sabbath in December next.—*Boston Transcript.*

From the Banner of the Cross.

TRANSLATIONS OF THE BIBLE AND PRAYER BOOK.

The Society for Promoting Christian Knowledge is taking measures for preparing a revised edition of the Liturgy in German; it being deemed advisable, considering the present state of feeling in Germany relative to Episcopacy and the use of Liturgies, that the formularies of the Church of England should appear to better advantage than in the existing version. Such an edition is also required for the use of the German emigrants to the British Colonies. The new Arabic version has been completed and printed at Malta, and fifty copies have been sent to Jerusalem, where divine service will be celebrated both in Hebrew and Arabic, in the little flock gathered from the lost sheep of the House of Israel, through the instrumentality of the Society. The revised edition of the Liturgy in French, announced as in preparation at the date of the last report, has been delayed on account of the Scripture portions, which are to be taken from the new French version of the Bible, now nearly ready for publication. A revised edition of the New Testament in Italian, is in press, and the entire Bible, revised and corrected, will soon be published in that language. The Society has also in preparation a new Dutch version, in which the marginal references will be inserted. The Arabic version of the Holy Scriptures is reported as in progress, and hopes are entertained of its completion ere long, under the direction of the Rev. Mr. Schlienz of Malta, who after visiting England to confer with the Foreign Translation Committee, and avail himself of the observations of Drs. Mill and Lee, has returned to spend, on account of his health, the summer on Mount Lebanon, in Palestine, where he expects to obtain additional information and facilities for carrying on the work. The attention of the Committee has likewise been directed to the subject of East India versions, both of the Scriptures and Liturgy, particularly in the Tamul and Teloogoo languages, but they were not in such a state of forwardness as to call for a distinct report. We learn with pleasure that this excellent Society, which has been steadily and successfully prosecuting, for so many years, at home and abroad, its mission of Christian beneficence, is about extending its operations in the Levant, and has sent out one of its secretaries, the Rev. Mr. Tomlinson, to collect information, and ascertain the views of the Ecclesiastical Authorities of the Eastern Churches, that nothing might be attempted, which could justly be considered as an improper interference with their affairs.

MARRIAGE.

The British Magazine, for September, announces the marriage of the Rev. Frederick Ogilby, Rector of Trinity Church, Woodbridge, and St. James' Church, Piscataway, to Elizabeth, daughter of the late William Stewart Ross, Esq., of Barley Park, Londonderry.

DR. SOUTHEY.

Rumors have for a considerable time been current respecting the health of Dr. Southey, the poet laureate. Delicacy no longer requires the withholding of the melancholy fact, which will give the greatest grief to every lover of literature, that, through over-much intellectual labor, Dr. Southey's fine mind has been so much prostrated and shattered, that it is very unlikely that he will ever again appear before the world as a writer. Our information on this subject is derived from a letter written by Mrs. Southey to a friend in this city.—*Bath Chronicle.*

MARRIED,

At St. John's Church, Fayetteville, N. C., on the 22d ult., Thomas S. Lutterloh, Esq., to Miss Mary Frances, daughter of the Rev. J. B. Buxton.

CALENDAR.

OCTOBER.

11. Seventeenth Sunday after Trinity.
18. 18th Sunday after Trinity, and Festival of St. Luke the Evangelist.
25. Nineteenth Sunday after Trinity.
28. St. Simon and St. Jude, the Apostles.

NOVEMBER.

1. Twentieth Sunday after Trinity, and Festival of All Saints.
5. (Unless some other day be appointed by the civil authority) Thanksgiving Day.
8. Twenty First Sunday after Trinity.
15. Twenty Second Sunday after Trinity.
22. Twenty Third Sunday after Trinity. On this day the Collect, Epistle, and Gospel for the Twenty Fifth Sunday are to be used.
29. Advent Sunday.
30. St. Andrew the Apostle.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of Brooklyn. Sixteenth Sunday after Trinity, October 4, in St. Mary's Church, admitted the Rev. Joseph Hunter, Deacon, the Minister of the Parish, to Priests' Orders. Morning Prayer was read by the Rev. Evan M. Johnson, Rector of St. John's Church, (who also presented the candidate,) assisted by the Rev. Orsamus H. Smith, Missionary at Rensselaerville, Albany county, and Greeneville, Greene county, who read the lessons, and the sermon preached by the Right Rev. William R. Whittingham, D. D., Bishop of the Diocese of Maryland. The Rev. Lawson Carter, and the Rev. John F. Messenger, of Brooklyn, and the Rev. William S. Bartlet, Missionary at Little Falls, Herkimer county, were also present, and assisted in the laying on of hands.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN NEW YORK AND BROOKLYN.

Second Sunday in Advent, December 6, St. Mary's Church, *Brooklyn.*

Fourth Sunday in Advent, December 20, Church, of the Nativity, *New York.*

Second Sunday after Christmas, January 3, St. Bartholomew's Church.

Second Sunday after the Epiphany, January 17, Calvary Church.

Fourth Sunday after the Epiphany, January 31, Church of the Annunciation.

Sexagesima Sunday, February 14, Second African congregation.

First Sunday in Lent, February 28, St. Paul's Chapel.

Third Sunday in Lent, March 14, St. John's Chapel.

Sunday next before Easter, April 4, St. Mark's Church.

Second Sunday after Easter, and Festival of St. Mark the Evangelist, April 25, St. Ann's Church, *Brooklyn.*

ACKNOWLEDGMENTS.

NEW YORK BIBLE & COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums—

Collection in Grace ch, Rev Thos H Taylor, DD, rector, $150. Church of the Cross, Ticonderoga, by Rev Palmer Dyer, $1. St Paul's ch, Whitehall, Rev Palmer Dyer, $2 50. St Mark's ch, Hoosick Falls, Rev D J Burgess, balance of former collection, 37 cts. Emmanuel ch, Little Fal s, Rev W S Bartlet, $2 50. Annual subscription, $2. St Peter's ch, Morristown, Rev Wm Staunton, rector, $4. Rev L M Forbes, Columbus, Miss, for sale of prayer books, $10. Total, $172 37.

Donations and Subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
Bank of America.
Or at the Depository, 28 Ann-street, by
THOMAS C. BUTLER, Agent.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

Mrs Hiram Hubbard, Champion, Jefferson co, annual subscription, $1. Church of the Cross, Ticonderoga, by Rev Palmer Dyer, $1. St Paul's ch, Whitehall, Rev Palmer Dyer, $2 50. St Peter's ch, Morristown, Rev Wm Staunton, rector, $3. Total, $7 50.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
Bank of America.
Or at the Depository, 28 Ann street, by
THOMAS C. BUTLER, agent.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 26th Sept., has received the following contributions, viz.

The second payment of the pledge of Grace ch, Philadelphia, for the year 1840, (of which amount $50 are for Bp Kemper's diocese,) $625. By the hands of the Rev Dr Potter, from St Peter's ch, Albany, N Y, $75. From the Ladies' Missionary Association of Grace ch, Jamaica, L I, N Y, by the hands of the Rev W L Johnson, rector, for domestic missions, $50. From St John's ch, Georgetown, D C, by the hands of Major L Thomas, for domestic missions, $15. From the Female Missionary Association of St Matthew's ch, Bedford, Westchester co, N Y, by the hands of Miss J Raymond, treasurer, for Bp Kemper's mission, $40. By the hands of Frederick H Stimpson, esq, receiving agent in Boston, received from Mr John Edson, Bridgwater, Mass, $5. By the same hands, received from the Missionary Association of St Matthew's ch, South Boston, Mass, per the rector, the Rev Mr Clinch, $17 30. By the hands of the Rev Orsamus H Smith, from a lady of Trinity ch, Rensselaerville, for domestic missions, $5. By the same hands, a part of quarterly subscriptions for missionary objects, in Trinity ch, Rensselaerville, for domestic missions, $5. From Christ ch, Brooklyn, L I, N Y, by the hands of J A Perry, esq, $205 06. By the hands of Thomas Robins, esq, receiving agent in Philadelphia, from Trinity ch, Oxford, Philadelphia co, one half, $22 50. By the same hands, from Col John Stewart's family, King George co, Va, one half, $4 50. By the same, from A B L, Philadelphia co, for Bishop M'Coskry's mission, $5. Total, 1,074 36.

JAMES SWORDS, Treasurer.

October 7th, 1840.

FOREIGN MISSIONS.

The treasurer has further to acknowledge—

From St Peters ch, Albany, by the hands of the Rev Dr Potter, $75. From Grace ch, Philadelphia, their second payment on pledge for 1840, by the hands of Francis Hoskins, esq, treasurer, $625. From Thos Robins, esq, agent, Philadelphia, viz: Trinity ch, Oxford, Philadelphia co, $45; from Col John Stewart's family, King George co, Va, per Mr Eggers, $9—one half, $27; Mrs Sally M Grayson, do, per do, for African mission, $4; from a member of St Paul's ch, Bloomsbury, Pa, for do, $2 50; from Mrs W J Miller, Philadelphia, $11; and from mite box of W M L, a little boy of 6 years, $4; to aid in the erection of ch at Matagorda, $15—$48 50. From Christ ch, Brooklyn, by the hands of J A Perry, esq, $205 06. From a Friend to Missions, Ohio, for Constantinople, $1 50. From St John's ch, Georgetown, D C, $15. Total $970 06.

G. T. FOX, Jr., Acting Treasurer.

Oct 7, 1840.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz.

From collection in St Paul's chapel, in opening of convention, for Education Fund, $76 04. From Emmanuel ch, Little Falls, Rev W S Bartlet, missionary society, for Missionary Fund, $5. From St Thomas' ch, N Y, Rev Dr Hawks, rector, collection for Missionary Fund, $176 82, (less 75 cts is $176 07.) From St James' ch, Hyde Park, Rev R Sherwood, for Education Fund, $20, and for Missionary Fund, $20. From Trinity ch, Fairfield, Herkimer co, Rev Wm Baker, for Education Fund, $11, and Missionary Fund, $11. From St Andrew's ch, Staten Island, Rev David Moore rector, for Missionary Fund, $20. From St Paul's ch, Charlton, Rev E Davis, for Education Fund, $2, and for Missionary Fund, $4. From St John's ch, Yonkers, Rev Smyth Pyne, for Education Fund, $21, and Missionary Fund, $60. From St Matthew's ch, Unadilla, Rev Norman H Adams, for Missionary Fund, $24. From Christ ch, Duanesburgh, Rev Wm B Thomas, for Education Fund, $18, and Missionary Fund, $25. From Christ ch, Granville, Rev O H Smith, for Education Fund, $2 37, and for Missionary Fund, (by missionary sewing society,) $26 50. From St Paul's ch, Whitehall, Rev Palmer Dyer, for Education Fund, $2 50, and Missionary Pund, $5. From St Anna's ch, Fishkill Landing, Rev Freeman Clarkson for Education Fund, $8, and Missionary Fund, $13 56. From Trinity ch, Fishkill, Rev Robert Shaw, for Education Fund, $1 56. From Grace ch, Waterford, Rev Dr Stebbins, for Missionary Fund, $14. From St John's church, Cohoes, Rev Dr Stebbins, for Missionary Fund, $2 74. From St Peter's ch, Lithgow, Rev Hiram Jelliff, for Education Fund, $5, and Missionary Fund, $5. From St. Peter's ch, Albany, Rev Dr Potter rector, for Education Fund, $37 50, and Missionary Fund, $37 50. From Christ ch, Walton, Rev Asa Griswold, for Missionary Fund, $2 50. From St John's ch, Delhi, Rev T S Judd, for Education Fund, $5, and Missionary Fund, $5. From Trinity ch, Windham, Rev O P Holcomb, for Missionary Fund, $3. From Calvary ch, Cairo, Rev George Sayre, for Education Fund, $1, and Missionary Fund, $7. From Grace ch, White Plains, Rev R W Harris, for Education Fund, $10, and for Missionary, $12. From St James' ch, Newtown, Rev George A Shelton, for Education Fund, $6, and for Missionary Fund, $7 50. From St Luke's ch, Mechanicsville, Rev R Hubbard, for Education Fund, 56 cents, and Miss Fund, $3 16. From St John's ch, Stillwater, Rev R Hubbard, for Education Fund, 56 cents, and for Missionary Fund, $97. From Trinity ch, Ulster, Rev Hiram Adams, for Education Fund, $5. From St Clement's ch, N Y, Rev Dr Bayard, Rector, collection for Education Fund, $16 42. St George's ch, Schenectady, Rev W H Walters, for Education Fund, $8 21, and Missionary Fund, $13. From St James' ch, North Salem, Rev B Evans, for Missionary Fund, $3 25. From St Paul's ch, Glen Cove, Rev J P F Clark, for Education Fund, $3 77. From Christ ch, Manhasset, Rev J P F Clark, for Education Fund, $9 65. From St Luke's ch, Catskill, Rev J F Phillips, for Education Fund, $1 50, and Missionary Fund, $1. From St Paul's ch, Red Hook, Rev R Kearney, for Missionary Fund, $20. From St John's ch, Cold Spring, Rev Isaac Sherwood, for Education Fund, $1, and Missionary Fund, $1. From St John's ch, Huntington, Rev Isaac Sherwood, for Missionary Fund, $1, and Education Fund, $1. From Trinity ch, Rensselaerville, Rev O H Smith, for Missionary Fund, $7. From Rev W H Walter, donation for Missionary Fund, $1 50. From St Luke's ch, Somers, Rev B Evans, collection for Education Fund, $5 14. From Zion ch, Greenburgh, Rev Dr Creighton, rector, collection for Missionary Fund, $28 57. From Christ ch, Tarrytown, Rev Dr Creighton, collection for Missionary Fund, $32 50. From ch of the Cross, Ticonderoga, Rev P Dyer, for Education Fund, $1, and for Missionary Fund, $1. From Female Missionary Association of St Paul's chapel, N Y, Mrs Berrian, treasurer, (in addition to acknowledgment last week,) for Education Fund, $2 75, and Missionary Fund, $2 75. Total, $883 60.

C. N. S. ROWLAND, Treas.,
Oct. 7, 1840. 55 Water st.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The Treasurer gratefully acknowledges the receipt of the following donations:

From a Churchman in Columbia co, $5. From the "Association of St George's ch, for the Promotion of Christianity," by the Rev Dr Milnor, rector, (acknowledged in last week's Churchman, through mistake of the printer, as *fifteen dollars*,) $50. From St Peter's ch, Albany, Rev Dr Potter, rector, by C N S Rowland, esq, $20. Total, $75.

JOHN W. MITCHELL,
Treasurer of General P. E. S. S. U.
New York, Oct. 7, 1840.

UNION DEPOSITORY,
28 ANN-STREET.

Letters have been received at the Depository of the General Prot. Epis. S. S. Union, during the fortnight ending Oct. 8, from the following individuals, viz.

R S H George, Philadelphia; H Huntington, jr, Hartford, Con; R B Claxton, Wilkesbarre, Pa, with remit; D Brunner, Baltimore; M Evans, Lewiston, with remit; James Little, Clay, with remit; Charles Stimpson, jr, Boston; G & Benedict, Cleveland, Ohio; Knight & Colburn, Baltimore; H O Sheldon, Berea, Ohio, with remit.

Packages have been forwarded from the Depository during the fortnight ending Oct. 8, as follows:

To R S H George, Philadelphia, per Union Line, 3 packages; to D Brunner, Baltimore, 1 package sent to missionary rooms; to Rev A T Twing, care of G P Griffith, Troy, per steamer De Witt Clinton; to Rev George Fiske, Pittsburgh, Pa, one box, per John White & Co's Despatch Line; to Rev R Cox, care of G L Eigenbrodt, at store of Jonas C Hart, Troy, per steamer Swallow; to S C Nichols, Sing Sing, per steamer Telegraph; to W G Hathaway, Providence, R I, 1 package, sent to D Felt & Co; to Belknap & Hamersley, Hartford, Con, per steamer Cleopatra; to Rev J Reed, D D, Poughkeepsie, per towboat Exchange; to J Benson, Hudson, per steamer Legislator; to E Wiley, Savannah, Ga, per brig L Baldwin; to Joseph Gill, Richmond, Va, per schr Richmond; to Wm Rowland, Norfolk, Va, per schr Empire; to L H Young, New Haven, Con, per steamer New York; to Rev A Hull, Oneonta, 1 package, sent to C Henry's; to Charles Stimpson, jr, Boston, per Harnden's Express; to Z Clark, Troy, per towboat Troy; to Rev A T Twing, care of G P Griffith, Troy, per steamboat Troy; to Rev W H Walter, Schenectady, per towboat Eastern.

SELECT CLASSICAL FAMILY SCHOOL.

THE Rev. H. Adams, of Saugerties, Ulster county, N. Y., having procured valuable assistance in his select school, of twelve boys, would now receive a few boys, for whom there are vacancies.

The healthiness of the location, the excellence of the accommodations, the great attention paid to pupils, as well as the smallness of the number received, make this one of the most desirable places for the education of youth.

Saugerties is on the Hudson river, one hundred miles, or seven hours from the city of New York, to which place a steamboat plies regularly twice a week in addition to the daily line boats.

References, by permission, to the Rt. Rev. B. T. Onderdonk, D. D., J. M. Wainwright, D. D., Manton Eastburn, D. D.; Mr. F. R. Backus, No. 49 Wall street, Messrs. Barclay & Livingston, No. 26 Broad street, and Mr. Reyborn, No. 10 Old Slip. Circulars or any other information may be had of the last named gentleman, or from the Principal, on application by letter. Oct 10—tf

CHURCH ORGANS

AND PARLOR ORGANS.

HENRY ERBEN, No. 172 Centre-street,
offers for sale
ELEVEN CHURCH AND PARLOR ORGANS.
varying in price from $350 to $1,000, which he will dispose of on accommodating terms. Oct 10—tf

ST. MARY'S HALL,

GREEN BANK, BURLINGTON, N. J.

THE BISHOP OF NEW JERSEY, PATRON.

THE Winter Term of this Institution will commence on the first day of November. The charges for term of five months, for boarding, lodging, fuel, use of bed, bedding, towels, all English branches, ancient languages, and psalmody, are $106. Washing is charged at 50 cents per dozen. Music, with use of Piano, $15 per quarter; French, $7 50; Drawing, $8 per quarter.

At the suggestion of several friends of the Institution, and in consequence of the pecuniary depression of the country, the following propositions are made:

I. A deduction of ten per cent. will be made on all bills of the second year, of fifteen per cent. the third, and of twenty per cent. on subsequent years.

II. To those who send pupils for three or more years, leaving the time of their attendance on the usual ornamental branches at the discretion of the Principal, the whole charge for the term, including washing, (amounting in the usual items do, to about $180,) will be $150.

III. When three or more daughters of one family are educated at the Hall, a deduction of twenty per cent. will be made on all bills.

IV. When more than five and less than ten pupils come from the same neighborhood a deduction of fifteen per cent. on all bills will be made; and when the number is more than ten, a deduction of twenty per cent.

One hundred dollars must be paid at the beginning of every term; and all money for the use of pupils, must be left with the Principal. No bills to be contracted by or for the pupils. When the term bills are not within ten days after the close of the term, a draft will be drawn and the expenses charged.

Address the Rev. R. I. Germain, Chaplain, Principal Teacher, and Head of the Family, St. Mary's Hall, Burlington, N. J. Oct 10—7t

THEOLOGY FOR THE PEOPLE.

Just published and for sale by D. BRUNNER, *No. 1, N. Charles street, Baltimore, at the Protestant Episcopal Book Depository,*

A PLAIN and Practical System of Divinity for the People, in a series of Sermons founded upon the Church Catechism; by J. P. K. HENSHAW, D. D., Rector of St. Peter's Church, Baltimore.

P. S. The Banner of the Cross, Episcopal Recorder, Philadelphia; and Southern Churchman, Richmond; will please insert the above to the amount of one dollar, and charge to the publisher.

Oct. 3—tf

THEOLOGY FOR THE PEOPLE.

A SERIES of Discourses on the Catechism of the Protestant Episcopal Church; by J. P. K. HENSHAW, D. D., Rector of St. Peter's Church, Baltimore,—just published, and for sale by
Oct. 3—tf CHARLES HENRY.

TROY EPISCOPAL INSTITUTE.

THE next, or Fall Term of this Institution will commence on Monday, November 2. Applications for admission may be made to either of the Prudential Committee, J. D. Dickinson, Stephen Ross, George Gould, Esqs., Troy; to the Principal, the Rev. W. F. Walker, at the Institute; or to J. W. Mitchell, Esq., 23 Nassau street, New York.

Troy, Oct 1, 1840—tf

ST. MATTHEW'S HALL,

PORT COLDEN, WARREN COUNTY, N. J.

THIS Institution will commence the Winter Session, on Monday, the second November next, under competent and efficient teachers. Those desirous to secure a good situation for their sons or wards, will please address, for further information,

Oct 3—6t WM. C. DUSENBURY.

THE BOOK OF PSALMS.

F. J. HUNTINGTON & CO., 174 PEARL ST,

HAVE recently published the Psalms of David translated into English verse, by the Rev. George Burgess, Rector of Christ Church, Hartford.

They also publish and keep constantly on sale, WHOLESALE AND RETAIL, a very complete and extensive assortment of books and stationary requisite for schools and academies in every department of education, which they offer on the most reasonable terms. Among their publications are, the MalteBrun School Geography and Atlas, and Parley's Geography, the former in use in the Public Schools in this city; Mrs. Lincoln Phelp's Lectures on Botany, Chemistry, and Natural Philosophy; also, by the same author, Botany, Chemistry, and Natural Philosophy for beginners; Burritt's Geography of the Heavens, with an atlas; Kame's Elements of Criticism, 8vo.; Webster's School Dictionary, 12mo., and 18mo.; Mrs. Willard's Universal History, with an Atlas; Gallaudet's Picture, Defining and Reading Book, &c., &c.

*** *The attention of School Committees, Teachers, and the Trustees of Academies and High Schools, especially solicited.* July 25.

COOPERSTOWN BOARDING SCHOOL FOR YOUNG LADIES.

MISS M. A. SPAFARD, Principal and Instructress in the higher English branches and Mathematics.

Miss O. MAVERICK, teacher of Drawing and Painting, and assistant teacher in the English department.

Mr. J. C. ROGERS, teacher of Vocal and Instrumental Music.

Mr. —— FEBER, instructor in the French language.

The next term of this school will commence on Tuesday, the 20th of October, 1840.

TERMS.

For Board, Washing, and instruction in the English branches, per year,		$142 00
" Drawing and Painting, per term,		5 00
" French,	do	5 00
" Music,	do	10 00
" Use of Piano, one hour a day,		1 00

And for two or more hours, in proportion—*no extra charges.*

REFERENCES.

Rt. Rev. B. T. Onderdonk, D. D., Wm. H. Townsend, Esq, Cashier of Clinton Bank, New York city; Rt. Rev. Wm H. De Lancey, D. D., Thomas Spencer, Esq., M. D., and Dr. Hadley, Geneva, Western New York; Rev. F. T. Tiffany, J. Fenimore Cooper, Esq., Hon. S. Nelson, Hon. E. Foote, George Pomeroy, Esq., James Stowel, Esq., and Rev. O. Whiston, Cooperstown; Jacob Livingston, Esq., Cherry Valley; Rev. Joseph Ransom, Westford; Rev. H. Wilkins, Springfield. Oct 3—6t

ENGLISH, CLASSICAL, AND RELIGIOUS EDUCATION.

THE Rev. Robert Wm. Harris has for upwards of six years past received into his family a select number of pupils, of whose English, Classical and Religious Education, preparatory to their admission at college, he has taken the charge.

Three vacancies have now occurred, which he desires to fill with boys of good dispositions under the age of thirteen years.

Children intrusted to his care, are circumstanced, in most respects, as they would be at home, subjected to the supervision of their parents, and under the instruction of private tutors.

His place of residence, White Plains, Westchester Co, N. Y., a very pleasant and healthy village, is distant 27 miles from the city.

TERMS—$200 per annum, inclusive of every expense of board and tuition. The French language an extra charge. Any additional information, with circulars containing references, may be obtained on application, by letter, to Mr. Harris. Oct 3—tf

MISSES EDWARDS'

BOARDING AND DAY SCHOOL FOR YOUNG LADIES.

New Haven, Connecticut.

THE Winter term of this School will commence on Thursday, the 1st of October. Cards of terms will be furnished on application, and references given.

New Haven, Sept. 24, 1840.

NICHOL ON THE HEAVENS.

VIEWS of the Architecture of the Heavens, in a series of letters to a lady, by Professor Nichol, embellished with numerous plates, for sale by

SWORDS, STANFORD & CO.

Sept 26

WANTED—A situation in New York or vicinity as instructor in a respectable public or select English school, and also as teacher of Vocal Music and leader of a choir, by an experienced middle aged man, a communicant of the Protestant Episcopal Church. Any location more southern, or upon the sea coast, offering a retired, pleasant, and permanent residence for a small family, will be acceptable. The services of an organist may also be afforded. References unexceptionable. Inquire at this office. Oct 3

YOUNG LADIES' LYCEUM INSTITUTE,

IN JERSEY CITY.

THE duties of this Seminary will be resumed on Monday, September 7. The number of boarders is limited, and those under 12 years of age will be preferred.

TERMS—Board and tuition in the English branches, pupils under 12 years, $200; over that age, $250 per annum. French, Music, &c., an extra charge. Circulars containing further particulars may be obtained of Swords, Stanford & Co., Broadway, New York, or at the residence of the Principal, E. WINTER,
Grand street, Jersey City.

RECOMMENDATIONS.

The undersigned have, with much pleasure, perceived for the last two years, the admirable management and character of the above Seminary. Having had daughters under Miss Winter's tuition, we can speak the more confidently of her efficiency and success as an Instructress; and of the excellent moral discipline, wholesome regulations, and the great improvement observable in the pupils of this Institution.

Edmund D. Barry, Rector
of St. Matthew's Church,
Jersey City,
D. S. Gregory,
Thomas Alexander,

D. Henderson,
John Dows,
Oliver S. Strong,
H. Southmayd,
T. B. Gautier.

N. B. Steamboats ply every fifteen minutes between Jersey City and New York.

Jersey City, N. J., Aug. 29, 1840.—tf

MRS. AND THE MISSES WOOD'S

BOARDING AND DAY SCHOOL FOR YOUNG LADIES,

42 Barrow Street, Washington Square.

THE business of this Seminary will be resumed on Wednesday, 9th of September, when a punctual attendance of the pupils is earnestly requested.

Sept 12—6t

BOARDING AND DAY SCHOOL FOR YOUNG LADIES,

168 Duane Street, opposite Duane Park,

REV. ALDERT SMEDES, RECTOR.

THE Fall Term of this School will commence on the first day of September. A punctual attendance of the pupils is requested. Aug. 15—tf

ST. PAUL'S COLLEGE.

THE next session of the Preparatory School of St. Paul's College, under the direction of the Rev. W. A. Muhlenberg, will commence on the first Monday in October.

The duties of the College will be resumed at the same time. Address the Rector or Secretary, College Point, L. I. Sept 12.

CHURCH AND PARLOR ORGANS.

GEORGE JARDINE, Organ Builder, Anthony-street, corner of Broadway, New York, manufactures at reasonable charges, all kinds and sizes of Church and Parlor Organs. Also, Church Organs with Barrel and the regular Finger-key'd Movements combined, of inestimable utility in country churches, where Organists cannot always be procured. These instruments are in very general use in the country churches throughout England.

For superiority of construction and tone, he refers to the following testimonials:

The GOLD MEDAL of the American Institute for the best Organ, 1838.

The GOLD MEDAL of the American Institute for the best Organ, 1839.

The SILVER MEDAL of the Mechanics' Institute for the best Organ, 1839.

Sept. 29, 1840. eow6m

DELAWARE ACADEMY.

REV. DANIEL SHEPARD, A. M., *Principal.*

MRS. EMELINE P. TEN BROECK, *Preceptress.*

THIS flourishing institution is located in the delightful village of Delhi, Del. Co., 65 miles west from Catskill, in the midst of a country noted for its healthy climate It has two departments, male and female, both which are under the superintendence of the Principal. The course of instruction is intended to be *thorough* and *practical*, and is designed to qualify the student for admission into College, or for the business of active life. It embraces the Classics, Mathematics, French, and the common and higher branches of English education. To those who desire it, instruction will be given in Music and Painting. The Academy is furnished with a Library and Apparatus.

TERMS.—In consequence of the funds with which the institution is endowed the price of tuition, for any or all the branches, is fixed at $3 50 per term of 14 weeks.

Board can be procured from $1 50 to $1 75 per week.

A limited number of male pupils may be received under the immediate charge of the Principal for $100 per annum, including tuition, board, &c.

The morals of the pupils will, at all times, be carefully guarded. Students may be admitted any time during the term.

The following is from the former President of Washington College:—"Mr. Shepard has passed through the regular course of studies in this institution, with an excellent character both as a scholar and a gentleman of correct moral principles and religious deportment, and is every way qualified for the education of youth."

Any other information respecting the institution will be given on application to the President or Principal.

AMASA PARKER, President.

SAMUEL GORDON, Sec'y. April, 1840.

Imperfect in original

From the "Scriptural Character of the English Church," by the Rev. Derwent Coleridge.

EPISCOPAL SUCCESSION.

Closely connected with this subject, [Scriptural Tradition,] is that of Episcopal Succession. It is a fixed outward mean, (in common with many others,) by which the identity of the visible Church, as co-ordinate with the written Word, is preserved; just as the identity of an individual man, though a spiritual law, is symbolized by the continuous reproduction of the same bodily organs. It is more than this; it is not merely one leading symbol of permanent visibility, but a co-efficient of every other. Yet it must be examined *according to this idea*, and be judged to realize its existence, in so far as it fulfils it; no further, and just so far. I dare not affect to think of it, in order to render it intelligible and persuasive to faithless and mechanical minds, as of a mere *physical* continuity, by which the spiritual powers of the pastorate are conveyed, like a stream of electricity along a metal wire. I will not peril a truth, the importance of which I hold it impossible to exaggerate, by involving it in a research, carried on by flickering and feeble torch-light, through a period left by Providence in noticeable, perhaps significant, obscurity; I will not entangle the subject in a net-work of needless scruples, nor hold it needful to remove every seeming anomaly which it may exhibit in its actual working. If it be said, that this concession takes from the strictness of its application, opening the door to license and evasion, I deny the inference. It may, indeed, leave something for the caviller to object, (far less, however, than he finds in another quarter,) but nothing for the honest to believe, against the doctrine. We know that the primitive Apostolical Churches produced, at an early period, lists of their bishops in the order of their succession, from the first foundation of their respective sees; and we have no reason to doubt the general correctness of these records. But if a link should have been supplied in any instance upon doubtful authority, will this, of itself, excite the smallest suspicion that the Church in question was not outwardly and episcopally derived from the great apostolic body? Does not episcopacy itself, combined with the other outward characters of catholicity, and in default of all evidence to the contrary, establish the fact? Shall the Churches, in which the line has been perpetuated, jeopard their title by identifying it with the result of an antiquarian discussion? I contend that visibility,—real, outward, and continuous visibility,—is legibly inscribed upon their very portals, neither needing long investigation, nor admitting of reasonable question. But to come nearer home, our own beloved Church, in what archives is her charter deposited? I have all along repudiated the notion, that her public character, as distinguished from the denominational sects, is due to her legal establishment, or that her spiritual authority has no *other* ground than her conformity, however demonstrable, to the scriptural pattern. It has been my object to show, that no portion of the Church of Christ can be *originated*, as an independent body, at the will of man; that its visibility must, if I may so speak, be its own,—an ever-living, independent witness for the truth, rendering an evidence in perfect harmony with the Word, but not a mere duplication of the same notes. Agreement is not sameness; on the contrary, it implies a difference, while it excludes variation.

Now this visibility must, by its definition, have been propagated in an uninterrupted line from the beginning. In other words, it is continuous, amounting to nothing less than the perpetual reproduction and unbroken identity of the entire body, symbolized particularly in holy communion. This is effected by a combination of causes, including a regularly ordained pastorate, which involves the doctrine of the Episcopal Succession; but we are not to confound the thing itself with the registers in which it is tabulated and recorded. That these are of extreme curiosity, and no inconsiderable importance, is undeniable; but they are obviously not *essential;* and if any part of the series be of doubtful authenticity, or wholly wanting, let it not be thought that the continuity of the Church itself is affected by the circumstance, or that a sufficient evidence, of a far more satisfactory nature, is not supplied in the traditional character of its ordinances, written wherever it really exists, with other authenticating marks, both of a positive and negative kind, as I have before expressed myself, upon its very portals, in such legible characters that all who run may read.

To return then to the case in point. Could any one doubt that the Church visible in England, *before* the Reformation, was derived by true outward succession from the apostles themselves? Would it have been necessary to inquire, whether the pastoral staff, having been conveyed by unseen hands across the dim horizon of legend and surmise, which bounds [illegible] history of the British Church, had des[illegible] through an unrecorded catalogue [illegible] ended shops, or were received through [illegible] native bishops and St. Gregory from the apo[illegible] St. Augustine the Roman see? Or sha[illegible] stolic founders of [illegible] racter of the latter de[illegible] the episcopal character by which this sac[illegible] pend upon the accuracy, trifle with the [illegible] ed genealogy is traced? We of caviller[illegible] cause, and betray into the hands such [illegible] s, when we but *seem* to rest it upon [illegible] evidence. Our forefathers saw the *visible* charter of their privileges, as Churchmen, spread before their eyes, and the fact that it was undisputed proves it to be indisputable.

We are somewhat differently circumstanced. Our charter *is* disputed, and it, therefore, becomes us to examine it with more attention, not to silence our adversaries, but, if possible, to convince them, and, at all events, to satisfy ourselves. Let it be freely conceded that an enormous evil was removed by a violent remedy. *Immedicable vulnus ense recidendum est;* but the process of excision is both painful and dangerous, and generally leaves a scar. Yet if such has been the case with us, it betrays a defect of spirituality. Be this completely reasserted, and we may say, in the exquisite language of the poet:

> "The guiding sword, with discontinuous wound,
> Passed through us,—but the ethereal substance closed,
> Not long divisible."

Let it be granted, further, that in the course of this perilous struggle some irregularities occurred, which are made neither better nor worse, by the fact that they are not without a parallel in other churches, and at other times. If they have left a flaw in our title, we are but poorly consoled by seeing others similarly disqualified. But let us recur to first principles. We have seen that the continuity which is essential to the visual Church, depends upon the regular succession of its bishops. It does not *consist* in this succession, but it depends upon it in the order of Providence, more or less, immediately as an appointed mean; and whether we refer to reason, or experience, we may confidently add, an indispensable mean. Suppose this succession repeatedly set aside by the temporal power: suppose it suspended for any considerable time, or disturbed to any considerable extent: we plainly perceive that, under such circumstances, the identity of the Church must eventually be destroyed, and all the purposes served by its continuous visibility utterly frustrated. It is no longer an independent witness. In such an event, the only course open would be to fall back on its earlier self, to unite itself with the great visible body in other lands, and take up again, as far as may be, its old links with the past, through the medium of those fixed symbols by which alone that connection can be effectually recovered, or permanently preserved.

But was the case so with this country at the reformation? Was there any considerable approach to such a catastrophe? On the contrary, was not the identity of the Church, by the mercy of God, so truly, so plainly, so ostensibly preserved as to preclude any reasonable *suspicion* of a break—the separation of the Romanists themselves being merely an afterthought? Do we not see the same sacred orders, the same body of clergy, and essentially the same liturgy? Did not the same baptism continue to recruit the great congregation—the same communion, purified of its excrescences, to unite them with their forefathers, and with their successors, with each other, and with their unseen Head, that they might feel and know themselves to be "one bread and one body?" Was the *sense* of continuity ever for a moment interrupted? I will not affirm that no holy associations were rudely sundered, or measure the extent of the evil against the stern necessity which produced it. It is sufficient to show that there was no approximation, not even in appearance, to an universal and vital disseverment. If there were a pretext for cavil, there was no room,—no, not the slightest,—for real apprehension.

What then is the inference? That the succession of the Church was *evidently* unbroken; so evidently, that the wayfaring man might see and know, and be assured of it. In particular, that the bishops by whom it was ordered, were, by the permission of God, true bishops, fully authorized to perform their important functions, and to perpetuate, by the divine blessing, that sacred polity, to which their continual presence and agency was thus providentially secured: an inference which every succeeding generation re-asserts and strengthens. We shall then be prepared, with calm and serious minds, to investigate the real nature and actual extent of these deviations, a theological inquiry of the highest interest and importance, but not, I venture to affirm, *vitally* affecting our privileges as Catholic Churchmen. Catholics in the full sense of the word—though reformed from gross corruptions, liberated from foul tyranny, and evermore *protesting* against both.

We shall exhibit them fearlessly, yet cautiously, in their just dimensions, entertaining views the very reverse of those with which this inquiry is commonly pursued. It is important to see how wide the deviation was; not that we may provide a precedent for greater, more reckless, and far less justifiable inroads upon Church principles, but that we may learn to rely on the "native virtue" which the Church (in common with all other constitutions in which a vital principle is embodied, and more than all other constitutions, because the ecclesiastical principle possesses, of all others, the purest and keenest vitality) is enabled to exert in healing up her gaping wounds, and reproducing her mutilated parts. Not every continuous obstruction by which the outward working of an idea is impeded, is able to destroy, though it may repress, its energy; it may somewhat disguise its presence, without wholly concealing it. Neither is every blow which is inflicted, even on a vital organ, necessarily mortal; we must judge by the event, fearing even the slightest injury, but not despairing after the greatest. This on the one hand.

On the other hand, it is important to see how *small* the deviation was, not in a spirit of fearfulness, as if our situation were really attended with suspicious circumstances, and our case required the utmost stretch of extenuation. No, but that we may learn what mighty consequences have resulted even by so slight a departure, not merely from ancient precedent, though this is something, but from the usual and natural method in which the necessary functions of the Church are discharged. We shall tremble to repeat an experiment, though upon the whole successful, when we see how much permanent evil it has occasioned; and should it ever become necessary to submit to an extensive change of any kind in our ecclesiastical regimen, we shall look back at the reformation for much positive, but also for some negative, instruction, while amidst so much to imitate, we discern so much also to avoid. Above all, we shall free the doctrine of Episcopal Succession from the false and counterfeit mysteriousness in which it is too often involved, and by which its full and hearty reception is too often prevented; while we trace, in the open dispensation of Providence, the effects produced by any departure, however slight or necessary, from its regular forms. Or if we transfer the argument from this particular symbol, to the ecclesiastical system at large, as re-modelled in the fifteenth century, we obtain the same result. Is this a difference in words? Nay, in things, and the widest that can be conceived. It breeds no question as to the reality of the Church which we have, while it satisfactorily accounts for the Church which we have not. It substitutes for an obscure charm, a divinely revealed, but open-working, and most evident principle; while it directs our faith to the one unseen, whose mystery, be it ever devoutly remembered, though darkness to the sensual, and folly to the worldly mind, is *wisdom spoken among the perfect*—not concealment, but revelation—not obscurity, but light.

Lastly, when we reflect how necessary the mighty change effected at the reformation had become, how little it could have been brought about by human efforts, independently of concurrent circumstances, how much wisdom and piety were engaged in the work, and how much they were assisted by Providence, yet how imperfectly they were enabled to control the cupidity, self-will, and violence, with which they were associated, we shall, on the one hand, offer fervid thanksgivings to Almighty God, both for the good we have received, and the evil we have escaped; and on the other hand, be reminded to watch with sleepless vigilance against the stealthy return of those principles and practices which it is the continued purpose of Protestantism to resist, as it was the original object of the reformation to exclude; ever remembering that one error is never successfully combatted by another: that there is no such thing as excess, unaccompanied by falsehood, and that opposite falsehoods reproduce, instead of neutralizing each other. But the "truth will set us free."

Let us pray for an abundant outpouring of that Spirit of truth, whose presence and operation in the world we are taught to recognize as the gift of our ascended Lord and the first fruits of His sojourn in the flesh. So shall we find the Word of God,—both life and light,—in our hearts; and the Church of God,—life-giving and light-diffusing,—in our land. Not as if the earthly Jerusalem, the city of the saints below, had ever fully realized its own divine image. Not as if the visible Church, in any one time or place, had ever presented more than a proximate image of that Catholic type which is of all times and of all places. We live in a world of feeble strivings and faint indications; and may be well content if, in the general and manifest tendencies of those outward appointments, (of whatever kind,) under which we are providentially placed, we can discern their true intention,—their shaping principle, and *inward* form. But with respect to that traditional order, according to which the word is set forth, and the sacraments administered, in this country, we have in Holy Writ, a fixed and infallible criterion by which (in addition to its own apparent evidence, and the witness of the Spirit) we may readily ascertain how far it is actually conformable to the heavenly constitution, which it professes to represent.

BISHOP DOANE'S FAREWELL CORRESPONDENCE WITH THE DIOCESE OF MARYLAND.

To the Rev. Drs. Wyatt and Johns,
A Committee of such of the Clergy of the Diocese of Maryland as were present at the Consecration of Bishop Whittingham:

Dear and Reverend Brethren,

I received with feelings of deep gratification the kind expression of thanks conveyed to me, through you, from your brethren, assembled, this morning, in St. Paul's Church; and assured you then, of the great satisfaction it had afforded me to have been serviceable to you and your diocese, in the recent vacancy of the Episcopate. This satisfaction is greatly enhanced by the belief, which you authorize me to entertain, that such services as it was in my power to render have been acceptable and useful. Permit me, in taking my official leave of you, under circumstances so affecting and so auspicious, to express, through you, to your respected brethren of the Clergy and Laity, and to your most excellent Bishop, a measure of the feelings which fill and overflow my heart: and believe me to be, dear brethren, your affectionate friend, and faithful servant in Christ,

George W. Doane, Bishop of New Jersey.

Baltimore, Thursday in Ember Week,
September 17, 1840.

O pray for the peace of Jerusalem;
they shall prosper that love thee.
Peace by within thy walls,
and plenteousness within thy palaces.
For my brethren and companions' sakes,
I will wish thee prosperity.
Yea,
because of the house of the Lord our God,
I will seek to do thee good.

To the Right Reverend the Bishop, and to the Clergy and Laity, of the Diocese of Maryland;

From the Bishop of the Diocese of New Jersey, late Provisional Bishop:

HEALTH AND PEACE, IN JESUS CHRIST OUR LORD.

Beloved brethren, the Clergy of the Diocese of Maryland, and you, dear friends, its honored and beloved Laity, this is to you a day of holy and peculiar joy. God has had mercy on your tears. God has made answer to your prayers. Propitiated to you by the ever-living intercession of his holy and beloved Son, has he not turned your captivity, even "as the rivers in the South?" Are you not all, this day, true witnesses of that most gracious promise, to his children that confide in him, "they that sow in tears shall reap in joy?" "Blessed be the Lord God of Israel, for he hath visited and redeemed his people." Pour out your hearts before him. Confess that God is greater than your hearts, and knoweth all things. Adore the sovereign grace which led you by a way that you knew not. Accept the gracious omen of the heavenly Dove, beneath the brooding of whose gentle wings your hearts were warmed and melted into one. And while the mercy yet is new, hasten to own it; and, as your best return, to pledge to him to whom you owe it all, as He shall give you grace, yourselves, your souls and bodies, to do his will, and glorify his name, and speed the kingdom of his blessed Son—even as one man, of but one spirit, with a single eye, and with a single heart. "Study therefore,"—I use the words of one who was a Bishop, and a martyr for the truth, the holy Saint Ignatius,—"study therefore to be confirmed in the doctrine of our Lord and his Apostles; that so, whatsoever ye do, ye may prosper, both in body and spirit, in faith and charity, in the Son and in the Father and in the Holy Spirit, in the beginning and in the end: together with your most worthy Bishop, and the well-wrought spiritual crown of your Presbyters, and your Deacons, which are according to God. Be subject to your Bishop, and to one another, as Jesus Christ to the Father, according to the flesh, and the Apostles both to Christ and the Father and the Holy Ghost; that so ye may be united both in body and spirit." "In the good old paths in which the first Reformers walked;"—I cite the language of a Bishop of your own, addressed to you, now five and thirty years ago;—"in which your forefathers found peace; in which, I am fully convinced, the blessed Apostles themselves walked; and their successors; until a great corruption overspread the Christian world, and its rulers were influenced by love of riches, and the ambitious projects of domination, even in temporal concerns—in this good way, continue yourselves, and exhort others to continue."

With these injunctions, the words of elder holiness and piety, I take my leave of you, dear brethren, and beloved Christian friends. Accept, from a full heart, the tribute of my thanks, for the expression of your confidence which made me, for a time, your Bishop; and for the kind forbearance, the respectful courtesy, the generous friendship, the unbounded hospitality, which have conspired to render my brief connection with you a season of the deepest satisfaction. Ever, while memory holds her seat, will the Churchmen of Maryland be cherished with my heart's best love. Ever, while prayers of mine ascend before the throne, shall the diocese of Maryland be blended with my own, that peace may be within your walls, and plenteousness within your palaces. I should be false to my nature, and to your friendship, did I not say, I leave you with regret. I should be false to my God, and to the Church which he bought with his own blood, did I not say, that, leaving you to the direction of his pastoral staff, whom God has raised up for you, after his own heart, I leave you with unbounded confidence, and with exulting joy. "Only let your conversation be"—I speak to you in Paul's own words, but from the fulness of my heart—"only let your conversation be as it becometh the Gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel." (Philippians i. 27.)

Dear brother of my heart, what shall I say to you? How shall I welcome you to the great trust for Christ and souls, whose temporary occupancy I resign to-day? How shall I utter the bursting tide of love and joy and gratitude and praise and triumph in my Master's name, which fills, and swells to agony, my struggling breast? Blessed be God, there is who reads the inmost thought! I speak to one who knows—none better!—that the fullest heart is slowest in its utterance; that of the strongest feelings, silence is the most eloquent expression. This day, there want but two years of a half a century, since one stood up,[*] as you have stood to-day, to take from God, through his commissioned minister, the care and charge of this same portion of his blood-bought flock. He has been gathered to his fathers, long and long ago. Another[†] and another[‡] man of God has stood up in his place, and lain down beside him. Upon their planting and their watering, God has given the increase. The grain of mustard has become a spreading tree. The vine of God's own planting has taken root, and filled the land. Households of our most holy faith, like flocks of sheep, repose beneath its branches. Under the spreading shelter of its blessed shadow, thousands and thousands have found rest unto their souls. The mantle of the fathers has this day fallen upon you.[‖] You are to enter into their labors, and to bind the sheaves, where they have ploughed and sowed. You are to lead the flocks, which grew and multiplied, through the good hand of God upon their care, by the green pastures and still waters of the heavenly Lamb. Your lines have fallen to you, my brother, in pleasant places. These eyes of mine are witnesses, in all its length and breadth, that God has given you a goodly heritage. You are surrounded by a noble band of able and devoted Clergy. You will be sustained by the generous aid of an intelligent and zealous Laity. Long may you live, if it so please God, to cultivate and tend this field, the planting of the Lord! Frequent and copious be the showers of grace, that fertilize and gladden it! Bright and unclouded be the shining of the Sun of righteousness, to beautify and bless it. And when you shall be taken to your rest, may one stand up, as Kemp, by Claggett's grave, with words like these,—"A man of God, a venerable minister of the Lord Jusus Christ, an aged veteran in the Redeemer's cause, a holy prelate, has yielded up the Ghost, and now demands our last offices of love. He has, we are confident, fought a good fight, he has finished his course, he has kept the faith; henceforth there is laid up for him a crown of righteousness, which the Lord, the righteous Judge, shall give him, at that day."[§]

Baltimore, Thursday in Ember week,
Sept. 17, 1840.

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[*] The Rt. Rev. Thomas John Claggett, D. D., was consecrated the first Bishop of Maryland, in Trinity Church, in the city of New York, September 17, 1792, by the Rt. Rev. Dr. Provoost, Bishop of New York; the Rt. Rev. Drs. Seabury, of Connecticut, White, of Pennsylvania, and Madison, of Virginia, being present and assisting. This was the first consecration in America. Bishop Claggett died at Croom, his country seat, April 2, 1816 His grave is there; and his mitre and chair are still preserved. Croom is now the residence of his daughter, Mrs. Young.

[†] The Rt. Rev. James Kemp, D. D., second Bishop of Maryland, was consecrated in Christ Church, New Brunswick, September 1, 1814, (as suffragan to Bishop Claggett,) by the Rt. Rev. Dr. White, of Pennsylvania; assisted by the Rt. Rev. Drs. Hobart, of New York, and Moore, of Virginia. He died, October 28, 1827.

[‡] The Rt. Rev. William Murray Stone, D.D., third Bishop of Maryland, was consecrated in St. Paul's Church, Baltimore, October 21, 1830, by the Rt. Rev. Dr. White, of Pennsylvania, assisted by the Rt. Rev. Drs. Moore, of Virginia, Onderdonk, of Pennsylvania, (assistant Bishop,) and Meade, of Virginia, (assistant Bishop.) He died, February 26, 1838. Lineal descendants of the three Bishops of Maryland are leading Churchmen of the diocese, and often in the Convention. The name of Thomas John Claggett, grandson of the Bishop, appears in the testimonial of the election of Bishop Whittingham.

[§] The Rt. Rev. William Rollinson Whittingham, D. D., fourth Bishop of Maryland, was consecrated in St. Paul's Church, Baltimore, September 17, 1840, by the Rt. Rev. Dr. Griswold, of the Eastern Diocese; assisted by the Rt. Rev. Drs. Moore, of Virginia, Onderdonk, of New York, and Doane, o Jersey, provisionally in charge of Maryland.

[‖] Appendix to Bishop Kemp's sermon, at the funeral of Bishop Claggett.

For the Churchman.

CHRIST AND THE CHURCH.

No. II.

We shall, for the present, consider some of the other similitudes, under which the union between Christ and his Church is represented. He is called the *Life*, and Christians are alive in Him. He is typified by that "tree of life" in the midst of the garden, which the first man, by disobedience, could not taste, and from which he was driven by the flaming sword of the Cherubim. These celestial beings, of whose nature but little is revealed, appear always to be the immediate attendants upon Deity, both when enthroned in heaven, and when manifesting its glory in our lower world. They are therefore fitly termed "the living creatures;" because they are the peculiar guards of that self-existent One, from whom all being is derived. By many they are supposed to be the divine emanations or attributes of deity. They are called the "covering cherub," for they veil the effulgent resplendence of that majesty, which otherwise no eye could behold and live. But when the glory of Divinity was concealed under the body of humanity, and an atonement had been made for the sinful nature which it had assumed, no longer was this living tree to be guarded by the flaming cherubim; its fruit henceforth was kindly extended to all who would pluck and eat, and its leaves more freely offered for the healing of the nations. Then, in their enfolding fire, and with the speed of lightning, these celestial keepers resumed their station around the Most Holy, with their wings overshadowing, and their faces turned towards the mercy seat; gazing with rapturous delight upon the incommunicable splendor of that High and lofty One seated thereon, and uniting with new and burning zeal in their never-ceasing cry of "Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come."

The true fountain of life, flowing from the wounded side of our blessed Redeemer, opened on the cross, was beautifully typified by the pierced rock in the wilderness, from which gushed out the cool and refreshing stream, following the children of Israel until they reached the promised possession; so the fountain, opened for sin and uncleanness, will flow on in an uninterrupted life-giving stream, until all the saints shall be firmly established in that "city which hath foundations, whose Maker and builder is God;" and of which it is said, "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the statues thereof shall ever be removed, neither shall any of the cords thereof be broken." Whosoever will not stop to drink of this brook in the way, shall suffer eternal thirst, and shall never lift up his head in triumph over his spiritual enemies; but they shall put him to utter confusion, to endless shame. Intimate indeed is the connection between *this life-giving fountain, and them who partake of it.* This spiritual life of the Christian is said to be "hid with Christ in God;" but "when Christ, who is our life, shall appear, then shall we also appear with him in glory;" then shall be made manifest in us that well of water, springing up into everlasting life!

Christ is also said to be the *Light*, and the Church through *Him the enlightened One*. He is called the *Sun of Righteousness*, a "Sun and Shield" to his people; who, since his glorious presence left the shekinah to tabernacle in human flesh, has shone forth resplendently upon the dark regions of the shadow of death, giving great light to those sitting in darkness. The moon, shining with borrowed light, is a fit emblem of the Church, receiving all her light from Christ; and the ministers in the Church are styled *Stars*, holding forth the Word of Life as a "lamp unto our feet, and a light unto our paths, as a light shining in a dark place, until the day dawn and the day-star arise in our hearts," cheering us in our tiresome wanderings through the world's wilderness, while we are sustained by that bread and water of life which came down from heaven. As Christians in general are the partakers of this heavenly light, so they are exhorted to "walk as children of light," to let their light "shine before men," for they are the light of the world. And as the moon sheds her kindly rays, enlightening the surrounding gloom in the absence of the Sun, so the *Church* in this world must represent her risen Lord, supplying his absence by exhibiting those Christian graces which in all their fulness dwell so richly in *Him*, and scattering the clouds of error and ignorance. But as the night is darkest just before the day, so before the glorious rising of the sun of righteousness will the *powers of darkness and of the air* muster their forces, gathering all the blackness of the tempest. Cannot we, even now, behold their threatening aspect, and hear their distant thunderings? In every quarter of the moral hemisphere do we hear the sound as of hosts preparing for the battle; soon will they engage in the deadly conflict, only to be put to flight in shame and everlasting confusion! Then shall be seen in all her majesty and beauty, "she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." The Church will then be seen coming out of the wilderness, leaning upon her beloved, rejoicing in the light of his countenance, and listening with delight to his sweet voice, saying to her, "Rise up, my love, my fair one, and come away! For lo, the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land. The fig tree putteth forth her green figs, and the vines with tender grapes give a good smell. Arise, my love, my fair one, and come away!" Then shall she arise and shine, her light being come, and the glory of her Lord being risen upon her. "Her sun shall no more go down, neither shall her moon withdraw herself; for the *Lord* shall be her everlasting light, and the days of her mourning shall be ended." Who would not be of the day, and walk as children of light, knowing that the night is far spent, and the day is at hand!—that glorious day of the Sun of Righteousness, which shall arise upon us with healing in his beams, and in whose light "the ransomed of the Lord shall return and come to Zion, with song and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." E*.

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THE Fall Term will commence on the first Wednesday in November. Aug. 29—tf

BROWN'S POINT INSTITUTE.
REV. JOHN CROES, PRINCIPAL.

THE object of this Institution will be to connect the improvement of the moral affections with the cultivation of the mental powers; in other words, to prepare the young for a life of usefulness and happiness here, and for the enjoyment of God's favor hereafter.

The best instruction will be given to the pupils in the English language and in the classics; while especial attention will be paid to their moral and religious training. They will dwell in the house of the Principal, will form part of his family, and will be treated in all respects as if they were his children.

The course of studies generally will be such as to prepare the pupils for college, while in cases where the parents simply desire to give their sons a good English Education, the course will be varied to meet their wishes. It is designed, as soon as the number of pupils will warrant it, to connect the study of the French language with the Latin and Greek, for which purpose a French teacher will be provided. In this case, a small additional charge will be made.

Especial attention will be paid to the health of the pupils, and although during the hours of study they will be required to be unremitting in industry, yet when these are over, they will be encouraged to take such exercise as will invigorate their health and strength. But in their hours of recreation as well as of study, they will always be under the eye of a teacher. The advantage of this must be obvious to all. Indeed, one great object with the principal will be, so far as his charge over them extends, to keep his pupils ignorant of evil. For this purpose, the situation of the Institute is well adapted. Brown's Point is entirely free from those enticing allurements to evil which are found in many other places. It is a small town, and in it the haunts of vice and stimulants to immorality so usual in large towns, are not to be found. The pupils thus living in the family of the Principal, guarded at all times with a watchful and affectionate eye, taught to reverence the Sabbath by attending service on the morning and evening of that day, and instructed in the principles of the Christian religion, they will, it is hoped, be formed to habits that will have a happy influence on their future lives.

Brown's Point is a very healthy place, the soil being dry, and the water excellent. It has daily access to New York by steamboat, and from the south it is accessible by taking the Camden and Amboy Railroad as far as Hight's-town, and from thence by stages through Freehold and Middletown Point.

TERMS.

In consequence of the present diminished price of the necessaries of life, the Principal has determined to reduce the charges of the Institution below the usual standards.

The price of board and tuition, including washing, mending, fuel, and light, will be for session of twenty-two weeks, $75.

Each pupil will furnish his own bed and bedding, or if furnished by the Principal, there will be an extra charge of five dollars.

No other extras, unless it may be for books and stationery if furnished by the Principal.

The pay of the session must always be in advance, and no pupil will be received for a less period than one session.

There will be two vacations of four weeks each—the Spring vacation will commence on the fourth Monday in March and the Autumnal on the fourth Monday in September.

The Institute will open on Monday, the 26th of October.

Parents who design to send their children will confer a favor by giving early notice to the Principal.

His address is Keyport, Monmouth county, N. J.

Keyport is one third of a mile distant from Brown's Point, and the post office is there.

References—Rt. Rev. Bishop Onderdonk, Rev. Drs. Berrian, and Taylor; and E. W. Dunham, Esq., No. 4 South street. Sept 26—6t

R. S. H. GEORGE,

THEOLOGICAL and Sunday School Bookseller, No. 26 South Fifth street, *Philadelphia*,—Agent for The Churchman and Protestant Episcopal Sunday School Union.
March 28. tf

MRS. T. L. BOORAEM informs her friends and the public, that she will give lessons on the Piano and Guitar, and in Singing, at the residence of pupils, in schools, or at the house of her father, the Rev. Dr. Lyell, 77 Anthony-street, where applications may be made for her services. Sept. 5.

THOMAS D. GILLESPIE, Sexton of Christ Church, and Undertaker, furnishes every article requisite for funerals, on reasonable terms. References to almost all the Episcopal clergy of the city. No. 525 Pearl-street. Orders promptly attended to.
July 9, 1840.—y

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CHURCH ALMANAC FOR 1841.

WILL be published on or about the 15th of September, by the *Protestant Episcopal Tract Society*, the

CHURCH ALMANAC,

designed for general use among Churchmen. It will be edited by two Presbyters; and besides the usual *Calendar* matter, will contain a *correct Alphabetical List of the Clergy* of the Protestant Episcopal Church in the United States, (and probably a similar list of the Clergy of the Church of England, in the adjacent Provinces,) and a large amount of valuable and interesting information respecting the Principles, History, and Statistics of the Church. The Astronomical Calculations will be made for seven places, and an edition issued for each, viz: New York, Boston, Baltimore Charleston, Mobile, Cincinnati, and Kingston, U. C.

All communications, orders, &c. &c., to be addressed to Thomas C. Butler, Agent, No. 28 Ann street, New York.
New York, May 9, 1840. tf

JOHN MORISON, Sexton of St. John's Chapel, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them—

All applications for Interments in their ground must be made to him from 10 A. M. to 3. P. M., at Trinity Church Vestry office, and at other hours at his house, No. 17 Clarkson street, near Hudson street. Jan. 25

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